

THE
BELIEVER'S PATHWAY.

VOLUME IV.

1883.

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THE Believer's Pathway.

No. 37.

JANUARY, 1883.

Vol. 4.

HIGH TIME TO AWAKE.

AS the old year glides noiselessly into the past eternity—while we stand on the threshold of a new period of time, there is one thought borne in upon our hearts with solemn significance, and it is this: "*It is high time to awake out of sleep.*" An old writer, in warning against an evil world, tells us to beware, for it is "a sleepy world;" while another has said that "the best of us are only half awake." A sleeping prophet in a storm-tossed vessel (Jonah i. 5); a sleeping apostle under the very shadow of Calvary (Matt. xxvi. 40); and sleeping virgins while the Bridegroom tarried (Matt. xxv. 5), are only too faithful types of a sleeping church—asleep in the midst of danger; asleep while her absent Lord is being dishonoured

at the hands of men; asleep although all uncertain of the hour when these heavens shall rend, and earth's rejected Lord return to take His people home. These are solemn considerations; and the Lord speaks to us, even in the voice of a dying year. As we gaze backward, if but for a moment, into those days that are gone, we cannot help asking the question: "Have I lived for my God as I ought?—yea, as I *might*? Have I dwelt, as was my privilege to dwell, in the secret place of the Most High"? We are now a year's march nearer home; but is it a year's march nearer *God*? Ah, that is it, beloved—*nearer God*! We know that, "in the person of His Son, we are as near as He." Blessed truth! But have we lived in the power of it? In spirit, have we dwelt there—where *He* is? In

the world, have we been *His* witnesses? Or, with every incentive to be awake, is it true that we have been asleep? A child of God asleep! Sad spectacle! Yet how many there are who have gone to sleep. A sleeper does not testify—he has nothing to say. It makes no difference to him how things go. And so it is with the sleeping saint. He has ceased to be a *witness* for his absent Lord; for a witness is one who is awake. A sleeping Christian has nothing to say for Christ. The world may be murdering Christ, as was the case while Peter slept; but it matters not to the sleeper. It is all the same to him what goes on. “Yet a little sleep,” is all he craves; “a little slumber, a little folding of the hands to sleep” (Prov. xxiv. 33). Reader, art thou such an one? Do not think the question rude. Art thou such an one? If so, in the name of the Lord *awake!* Then how like unto *death* is sleep. And how like unto the *dead* is the saint who is asleep. No difference between him and the world now.

He is asleep. What is there to mark a difference? Nothing. He is not found rejoicing with his own company (Acts iv. 23). Even his speech does not bewray him (Matt. xxvi. 73). How many little messages the Lord might have had for him; but he cannot run them, because he is asleep. A world is perishing; but he is asleep. What cares he? The people among whom he moves are perishing—yea there are those in his own house, at his own fireside, who know not God: yet the sleeper sleeps! O this terrible sleep! and among the very people who, of all people, should be awake. Have we no discernment of the times? Is it not written that we are to redeem the time, because the days are evil? (Eph. v. 16). Brethren, *the time is short* (1 Cor. vii. 29). And “knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put

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on the armour of light" (Rom. xiii. 11, 12). High time to awake! It is God who says it. But awake to what? "Awake to righteousness, and sin not" (1 Cor. xv. 34)—awake to our true privileges in that kingdom which is righteousness, and peace, and joy in the Holy Ghost. Awake to a life of power and blessing in the Risen One—awake to *the* life which is yours by birth, as one of the children of God. There may have been many a "dark day"—many an "evil time" in the year that is past. These cannot be *undone*. Like an arrow shot from the bow, the ungracious words, the un-Christlike actions of days gone by, cannot be recalled. But our God, in grace, can *forgive*, yea, and *forget*. Then let the "evil time" and the "dark days" yield the precious lesson that *now* it is high time to awake out of sleep. *Now* it is high time to live for God. Are they not taking away my Lord? Do I not hear the cry of the world all around me—"Away with *Him*; crucify *Him*"? Then it is surely high time for me to awake. Do I

not hear them say, even within the walls of His own professed vineyard, "We will not have this Man to reign over us"? Then I must be awake. Is it not written that, "Yet a little while, and He that shall come will come, and will not tarry"? Then I must be awake. Am I not a dwelling-place for the Lord? Am I not sealed to the day of redemption? Am I not a resurrection one, "seated now with Him on high"? Am I not waiting for the Son from heaven? Then I must be awake. How shall I sleep while *He* is not here? They that sleep, sleep in the night; but we are the children of light, and "the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 5-7). And there will be no dark days, if Christ be all in all; for He has promised to be with us "all the days." And, trusting under His shadow, we shall not be ashamed in the evil time; and in the days of famine we shall be satisfied (Psa. xxxvii. 19). What

then is it to be? Is 1883 to witness a holy heart-surrender unto God?—a renewal of our espousals, as it were—an opened ear to hear Him say, “It is high time to awake out of sleep”? The voice of the archangel and the trump of God will soon be heard; and the record of each life here below will be closed for ever. Too late then to shine for Him in the midst of a crooked and perverse nation. Too late then to bear reproach for His Name—no more opportunity to show forth His praises in this dark world! How urgent the call to awake. How imperative the necessity to shake ourselves free of every influence that would bedim the eye of our spiritual vision, or lull us into that terrible slumber which seems to have overtaken so many “children of the light.” If we hear not the voice of the Lord calling us to awake, we may, like Jonah, in shame and confusion, be rudely awakened by the voice of the worldling: “What meanest thou, O sleeper? arise, call upon thy God.” Or, sadder still, it may be

that, unawakened even by the rude hand of the stranger, the Lord shall say, “Sleep on now, and take your rest!” In the light of these solemn realities we would cry, Awake! And, taking up the language of the prophet as he addressed Israel of old (Isa. lii.), we would find in that voice of inspiration a message for God’s people even in this time: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem”—“Loose thyself from the bands of thy neck, O captive daughter of Zion.”

LOVING THE BRETHREN.

WE know that we have passed from death unto life, because we love the brethren” (1 John iii. 14). That is one of the earliest proofs of conversion—a love to all who *are* converted. After conversion, the old companionships lose their charm. The young convert is now bound to the Lord’s people by a tie which the world could never create—a bond lasting as eternity. He is now one of *the family*; and surely it would be strange if he did not love his own brothers and sisters! “Every one that loveth Him that begat, loveth him also that is begotten of Him” (1 John v. 1).

ALL THE COUNSEL.

ALTHOUGH Paul knew nothing among the unsaved except Christ crucified, still, among *God's people*, he knew and discoursed of many things concerning the individual walk of the believer, as well as the order of God's house. There are some of the Lord's people who do not "trouble themselves" about any other truth than "Christ crucified;" and they point you to that passage where Paul determined to know nothing save Jesus Christ and Him crucified. But the passage will not bear such a construction. When Paul went to Corinth he determined to know nothing among the Corinthians save Jesus Christ and Him crucified. The reason of this is clear. What the Corinthians needed was the gospel. Discourses on Christian experience and Church order would have been quite out of place for them, until they had believed the gospel and been saved. *After* a number in Corinth had believed, the case was

altogether different. *Then* we find Paul bringing before the believers quite a variety of truth besides Christ the crucified One. In short, in *the very epistle* where he says he determined to know nothing among them, etc., we find him going into most minute details concerning the walk of the believer, the membership of the body, the Lordship of Christ, the Holy Ghost in the Church, and so on. But this will be abundantly clear on reading the epistle referred to (1 Corinthians). Among *men*, Paul knew nothing save Christ and Him crucified; but among *the Lord's people* he declared *all the counsel of God* (Acts xx. 27).

WHEN the light of the glory is filling the soul, there is not even the desire for the weak and beggarly elements of the world. So, to begin at the right end is to get right with God in the first place. Then everything comes right; and then it is that our delights are with the Man who is in the glory for us.

O HOW I LONG.



HOW I long to see Thee,
O how I long, my Lord;
O how I long to see Thee,
To see Thee, my Lord.

For long and dark the night has been,
While Thou hast waited, Lord;
But bright shall be that morn, I ween,
When Thou shalt come, my Lord.
O how I long, &c.

I seek not to be counted great
In yon bright company;
'Tis Thine own self, my risen Lord,
I wait—I long to see.
O how I long, &c.

If I but be where I'll behold
That face, once marred and torn,
I shall be bless'd, and joy untold
Shall fill that endless morn.
O how I long, &c.

Then come, O quickly come, my Lord,
This prayer Thou taughtest me;
And Thou hast said, I'll see Thy face,
And ever dwell with Thee.
O how I long, &c.

MAYBOLE, 17th July, 1880.

SARAH T—.

THE lines in the preceding column were peculiarly dear to Sarah T—, one of the Lord's dear ones. She had been early brought to Christ; and, after a brief bright testimony for Him, she was taken at the early age of nineteen to be with Himself. Our earliest recollections of Sarah are associated with an open-air meeting which we then held. She was nearly always there, although naturally fragile in body; and, one night as the snow was whirling around, we were surprised to see Sarah one of the few standing in mute testimony for an absent Lord. It seems to us but as yesterday when we saw her there; but we will see her there no more. She is beyond the reach of that drifting snow—with Him she knew and loved so well. The grace of our Lord in her case was truly "exceeding abundant." That quiet, pure life—what a testimony!—what a power! And, to the glory of Christ be it spoken, in her case we

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never heard a murmuring word escape that tongue. We cannot remember a look of impatience, an un-Christlike gesture, or an action unworthy of Him. Not given to much speaking, our departed sister seemed to breathe the very atmosphere of heaven. How often has our own soul been refreshed in beholding the meekness and gentleness of Christ that was there. Hers was a beauty not of earth—even the beauty of the Lord. But Sarah's time was destined to be short. Consumption had set in; and it soon became evident that our gentle little sister would be taken from among us. She now became doubly dear to us all. Though very weak, the Lord strengthened her betimes in a wonderful way to come to the meetings of His people. Especially was this the case with the meeting on Lord's-day to break bread in remembrance of Him; for, although none of her house was "with us," yet the Lord had given her such "favour" in the eyes of those at home, that a cheerful assent was

given to her following the Lord according to His Word. She was privileged to attend this meeting up till very near the end of her pilgrimage. But soon she was unable to leave the house. Many of the Lord's people visited her there. We did not go to minister, but to be ministered unto; for it was as a message from the Lord to our own souls to behold the "life also of Jesus" ever manifest in that fragile form. To sit by that bedside was something like having grace poured into one's lips. And oft we wondered, as we sat there, how it was that *she* should suffer and pine away, and be so soon taken from the place of testimony, while *we* were healthy and strong, and likely to live many days. But may it not be that Sarah's few years had already been a *long life* in the eyes of Him with whom one day is as a thousand years? May it not be that our little sister's time, *spent within the veil with Christ*, measured already a *life-time*, although to the eye of man she was but in the morning of life? The

Lord's ways are not our ways. His thoughts are not our thoughts. It may be in the spiritual world, as in the natural, that some flowers of surpassing beauty come rapidly to maturity; and, after blooming for a little while, as rapidly fade and die. They have run their time—they have lived out their day. And with the Lord's faithful, though often feeble ones, can we doubt that it is different? Where there is no evidence of "sin unto death"—where, on the contrary, there is every manifestation of a separated and a consecrated life, an early death surely tells us that such "short-lived" ones have run their course and lived out their day. And such an one was Sarah. Though her time was short, it glowed with a heavenly light, and spread a fragrance around that shall have its influence on many for days to come. We have no drawbacks to mention, even although we desired to bring them up. We have no dark features to delineate. She was a remarkable example of what Christ can do when He gets His

true place in a young woman's heart. Sarah had no god beside Him. He reigned there as Lord. And she was happy. Though patient in tribulation, she yet longed to *see Him*; for He had taught her to say, "Come, Lord Jesus." The lines, on page 6, "O how I long," had been suggested to us while sitting at His table one first day of the week. And they seemed to express the very desire of Sarah's heart. Often—very often—she desired them to be sung; and the sisters who went in to comfort her were wont to cheer her spirit by singing these lines again and again. She *did* long to see *Him*. It was not a mere doctrine that lit up that thin, wan face. Ah, no! It was Christ enthroned within; and the blessed assurance that soon, very soon, she would be with Himself. With converse about Him and His kingdom and His glory, the days of sickness and of pain sped quickly by. The winter day had come—a trying time. On the morning of the 25th of December, 1880, she

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passed away. That morning I thought I would run along to see her, if but for a moment. I remember that the snow lay white and thick upon the ground. I was just in time to see Sarah breathe her last on earth. And truly she "fell asleep." Death and the grave had no victory there. Gently and without a pang she passed away. And, on that bleak winter morning, as we gazed on all that was left to us of "our Sarah," we felt as if a great light had gone suddenly out. Yet we could not murmur.

"Too good for earth," we said,
If such on earth there be,
"Full ripe for heaven,
To God be all the glory given."

THE BRIDEGROOM'S VOICE.

JOHN was quite happy to stand by and hear the Bridegroom's voice (John iii. 29). It was all the same to John whether he was in the front or not, provided the Bridegroom's voice was heard. If we have the mind of John—if we are walking in the Spirit—it will be all the same to us whether we are speaking or not, provided the Bridegroom's voice be heard.

GRACE TO SAY NOTHING.

GENERALLY speaking, it requires more grace to hold one's tongue than to speak. In every-day work, for instance, how many of the Lord's people get into trouble by their tongues. We heard it once said to a brother—"What you need is, *grace to say nothing*." Some unconverted fellow-workman gives you a "cut" of some kind: perhaps it may be because you own the name of Christ alone; and in a moment you give him a little cut back again. Thus, strife begins; and you know it is like the letting out of water. How simple everything becomes when we bear these things patiently. And why should they not be borne patiently? If a fleshly cut rouses the flesh in us, it shews that we have not been keeping the flesh in the place of death. It is truly a bad symptom when the flesh in us responds readily to the flesh from without. Let us mortify the deeds of the body, remembering the words of David—"I will keep my mouth with a bridle, while the wicked is before me" (Psa. xxxix. 1). And then, too, we shall see the need for a bridle, even when others beside "the wicked" are before us. Amid the unceasing talk about anything and everything that goes on around us, we need to remember the words of Job—"O that ye would altogether hold your peace, and it should be your wisdom" (Job xiii. 5).

HOW THE LORD LED US.

WE sometimes hear it said that "you have just as many troubles 'outside the camp' as you have in the denominations." But we would go further than this, and say that when you come outside to the name of the Lord Jesus alone, you will very likely have *more* troubles than you ever had in the denominations. When I was in one of the denominations, I had a very smooth time of it; and the lower the spiritual life "in the Church," the more peaceful everything became. My responsibility as a member of the body never cost me a thought; for the "body" seemed to be made up mostly of the unconverted; and I never experienced the *family feeling*—that is, sweet fellowship one with another. I might meet half-a-dozen of the congregation on Saturday night; and if I said, "Well, brothers, how are you?" they would very soon have told me not to call *them* "brothers." They wanted none of

these revival terms. Yet I had to sit at the Communion Table with these very people next day, as if they were undoubted members of Christ and brethren of mine in Him! With them it seemed to be concerts and parties, and by-times the public house, through the week, and then the Communion Table on Sunday—if it chanced to be Communion Sunday. This, however, did not distress me much; for I knew I could expect nothing else from these poor unsaved ones. Yet I did grieve to see them going down, through the Communion Table, undisturbed to the pit, with a lie in their right hand. But there were dear souls here and there in the congregation—born again ones; and when we (the born-again ones) wanted to have some fellowship together, the strange thing was that we had to enjoy it *outside* of the Church! And we had some sweet fellowship together. The *converted* people in the other denominations had been feeling much the same; and, as "birds of a feather flock together," or (to be scriptural) as

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God's children soon find "their own company" (Acts iv. 23), we very often found ourselves together. But it was *outside of the denominations altogether!* Perhaps we would have a believers' meeting, to which every born-again one was invited—the meeting to be open for any to speak who had a word from the Lord. And we had some most refreshing and soul-inspiring meetings, although it was a rare thing for any clergyman to be present. Yet we occasionally had a visit from one or two ministers of the right sort—really God's ministers—men who could tell what God had done for their souls, and who evidently lived in the power of the truth they knew. These dear brethren, however, were rare; and their visits were, in more than one sense, angels' visits. Thus we continued groping after the light; and we did this more by a spiritual instinct than by anything else; for there was no one to "open up the Word" to us, or show us the "old paths" wherein the Lord would have us go. However, on we went,

preaching the gospel together, and meeting together for prayer, with occasional believers' tea meetings, &c. Every one seemed to enjoy the fellowship we had together—a fellowship which we had sought in vain to find in the denominations. But now comes a strange thing; and it is this: whenever the hour of noon came on Lord's-day, there was a general separation, and every one went to his several "congregation"! It reminds one of Jonathan, who stole away to meet David in the wood; but at a certain hour he had to leave David, the Lord's anointed, and put in an appearance at Saul's table (1 Sam. xx. 27; xxiii. 16). The noon meeting on Lord's-day represented all we had to do with the denominations; and it was a positive relief to us when we got all together again. This caused some of us to look into the matter in the Word of God; for if *He* had joined us converted ones together, it was ours to see that *man* was not allowed to put us asunder. Now, say on Friday night, we found ourselves in the believers' tea meeting,

gathered out of all the denominations ; and, although there might be no "minister" present, we had good times, and enjoyed the presence of the Lord in a way which was generally admitted to be an impossibility in our several "congregations." Well if it was right and proper to be all together at *eight* o'clock on *Friday* night, why should it not be right and proper to be all together at *twelve* o'clock on *Lord's-day*? If, on Friday night, we have a fellowship which we cannot find in the denominations, why should we not remain here altogether, and be here on Lord's-day at twelve o'clock too? This is a question to which we have never been able to find an answer. There was nothing *in the Word of God* thus to scatter us. Indeed we learned from it that the Lord had already bound us together ; and we know that He was not going to separate us. The only argument seemed to be that we would lose our influence with the people, and that it would therefore be wise to keep up our connection as wor-

shippers in the denominations. But we found none of these arguments in the Word of God. On the contrary we saw there that the Church is a spiritual building of born-again people—"living stones"—that God had bound us believers together, and that there we should remain. Two hours on Lord's-day covered about everything we had to do with the so-called Churches ; and we found that working for the Lord, and fellowship with one another, had all to be done outside of these Churches. Why then should we have anything to do with the denominations at all? Why should we not be together, and have at the table of the Lord a fellowship which even the believers' tea table could not furnish? In God's Word we found that we were to have nothing to do with denominations, which is just another name for "schisms." There was only one name—the name of our Lord Jesus Christ—that was to draw us together. And so it came about that a number of us found ourselves gathered simply in the name of our Lord Jesus

Christ, at twelve o'clock on Lord's-day ! We have been together ever since : all praise to our God. We have not now to steal away, like Jonàthan, to meet with the Lord's Anointed. Be it Friday, or Lord's-day, or any day, the one name and the one power keeps us together. We have been brought, at least in some little measure, to see our responsibilities as members of the body of Christ, and as members one of another. We have our troubles—for the heavenly family is just like an earthly family in this respect ; but then these troubles are in the way of His commandments ; and we are thus enabled to say—"In all our afflictions He was afflicted." Thus we strive together for the faith of the gospel ; and when Lord's-day comes, the Lord never sends us into four or five different denominations to worship ! We still remain together to "worship at His feet," for His Word which calls us together is like Himself—it changes not. The wisdom of the world does not teach us these things. Ah, no !

Far different. But the wisdom which cometh from above makes all these things plain, and then we find that "all her ways are pleasantness, and all her paths are peace." Many in these days are beginning to see these precious things. We have had revival times of long forgotten truth. The dust of ages lay upon it ; the grave-clothes of tradition held it fast. But it has been brought to the light, fresh and soul-inspiring as when it first left the hand of God. His saints have been drinking it in ; and not a few have been arising as out of sleep to see the heavenly calling of the Church, the order of the Lord's House, and their place with the Rejected One. Beloved reader, may yours be the reward of those who, in keeping His statutes, find great reward. "If ye know these things, happy are ye if ye do them."

—:o:—

"He is not rich that lays up much, but that lays out much."

"He that thirsteth after heavenly things is always filled ; and the more he receives the more he desires."

NOT OURSELVES.

"WE preach not ourselves," said the Apostles, "but Christ Jesus the Lord." The world, as well as the saints, very soon see when one is preaching himself. "Why," they say, "that man talks mostly about himself and what he has come through, and what he has done." In a word, he is preaching *himself*. A little experience by the way is very helpful, as we will readily admit; but it is *Christ lifted up* that draws the people to Himself. What God's people have to do is to *exalt Christ*. Let sinners be told what *He* has passed through; let *Him* be *exalted* and *extolled* and be *very high* (Isa. lii. 13); and we need not fear that He will draw sinners to Himself.

—:o:—

"As it is a sign of a carnal love to follow Christ for the loaves; so it is a sign of a mercenary love to seek Christ for a reward."

"I MUST not venture on a duty unless I bring God to it; nor rest satisfied unless I carry God from it."

TO OUR READERS.

LITTLE remains for us to say in addition to what we said "to our readers" last month. We enter upon a new year, more than ever conscious of our own weakness and unworthiness, yet remembering that in the Lord Jehovah is everlasting strength. The Lord has many weary and fainting ones who need comfort, weak ones who need a helping hand, and wayward ones who need the word of exhortation. We feel that we are servant to them all. So, for another year, if the Lord will, we purpose to minister as of the ability which God giveth, looking to Him that the word sown in weakness may be raised in power, that His people may be refreshed and built up, and their faces made to shine with the oil of gladness from the presence of the Lord.

The 1880 VOLUME of "PATHWAY"
is out of print.

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is still to be had. Price One Shilling, post free.

The 1882 VOLUME
is the only one in paper covers.

All orders for Volumes received up till 1st December, were sent out on that day. Orders since received have been attended to.

In sending an order for *Pathway* for a single month, you reckon the cost at a half-penny per number.

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BACK NUMBERS OF THE
EVANGELIST.

IN consequence of certain arrangements we have made as to binding the *Evangelist*, we find we have several thousands of back numbers, of various months, now on hand. As we often get orders for parcels of the *Evangelist*, of assorted numbers, and have been sometimes unable to supply them, we hasten to say that we now find ourselves with a good stock of back numbers (which we may say were originally intended for binding). In the circumstances, we will let these go at

HALF-PRICE.

That is *Sixpence* per hundred, and we will pay the postage.

Of course we undertake to do this only so long as these back numbers stand out. So, if you wish a packet, please order early.

The idea of issuing a *Volume* of the *Evangelist* is still before us, although it may be the close of 1883 (the Lord willing) before we can overtake it. The *Volume* would contain the numbers for four years.

Orders for one Pathway monthly.

We have a goodly number of subscribers for one copy monthly. So those who may wish only this small supply, need not think it is any trouble to us.

Although one *Pathway* monthly costs a shilling a year, you can have *three* copies monthly for 1/6 a year, and so on, a sixpence being added for every additional copy monthly.

ARTICLES REPRINTED.

The articles "*Our Head is in Heaven*," in October *Pathway*, and "*Teetotalism and the Gospel*," in November *Pathway*, have been reprinted and added to our series of little books issued by The Publishing Office, 40 Sauchiehall Street, Glasgow, to whom kindly let orders be sent. These little books are 4d. per doz., or 2/ per 100, post free.

THE ENLARGEMENT TO SIXTEEN
PAGES.

The *Pathway*, as you see, has now been enlarged to *sixteen* pages. The increasing demand for the paper has encouraged us to do this. The enlargement is not so much to give more reading matter, as to enable us to have the articles printed more uniformly in the *large type* of our first page. Want of room has hitherto prevented us having as much large type as we would have liked; but we expect the *sixteen* pages will make this all right. The price still remains the same as formerly. We trust this increase in size will commend itself to our readers, and encourage them all the more to *scatter the truth*.

Our *back numbers* are exhausted now. But, if you wish to introduce the little paper, we will send you eight copies of current numbers *free* for that purpose, on your letting us know.

Our *November* number is again sold out; but friends wishing the Teetotal articles can have them in little book form, as mentioned at foot of preceding column.

LOCAL ADVERTISEMENTS IN THE
EVANGELIST.

We have hitherto been unable to meet the wishes of some of our friends as to *local advertisements of meetings* on last page of *Evangelist*. We have now overcome this difficulty; and, from this date, we shall be glad to insert such advertisements. The charge will be *One shilling per month* extra, for *any* quantity, if to continue four months, or longer, *without change*. For instance, 500 copies monthly with local advertisement will be 6/ per month. If the advertisement requires at any time to be changed, there will be a charge of a shilling, as a new stereotype plate would be required. We print two months at a time; so please let orders reach us not later than 10th February, 10th April, and so on. Each advertisement will occupy the *whole* of the last column.

NOW READY,
THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1882.

Bound in Cloth as before,
Price ONE SHILLING (*Post Free*).

We have also prepared
A CHEAP EDITION,
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Price SIXPENCE (*Post Free*).

When we consider the variety of subjects in the numbers for this year, the papers bearing on daily life, and on our separation unto the Name of our Lord Jesus Christ, we cannot help feeling that this year's Volume will form a little "compendium" of truth calculated to be helpful to the Lord's people everywhere; and we would certainly desire to see it *widely scattered among the Lord's people*. We have made the price as low as we can, to bring it as nearly as possible within the reach of *all*. So, for 6 penny stamps we will send a Volume, post free, to the Backwoods of America, or to the village a few miles off, as may be desired. Of course, if you wish more than one Volume, we can send them direct to as many different addresses as you may desire.

The Volume for the year 1882 consists of 144 pages—a half larger than it was in former years.

Both the sixpenny and the shilling editions are now ready for sending out. So, kindly let us have orders as soon as you conveniently can.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

Some subscribers when writing us, give their address and not their name, others give their name without their address, while others give only their initials. This often causes us much searching up, as in many cases we have more than one subscriber of the same name. It is always safe to give *full name and full address*.

TO SUBSCRIBERS.

We continue to send out the usual monthly supply to subscribers, excepting cases in which we have been otherwise instructed.

In Remitting Money,

You can use post-office orders or postal orders. But, if these are not convenient, penny stamps will not come wrong, if for small amounts.

Remittances from America.

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

No one need send stamps for postage. Everything we issue is sent *post free* at published price.

The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His saints in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

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THE Believer's Pathway.

No. 38.

FEBRUARY, 1883.

Vol. 4.

SECRET PRAYER.

IT is this going into our closet and shutting the door; it is this that is wanted, brethren—*secret prayer*. This is the main-spring of everything. And yet we make excuses, and say we cannot find time. But the truth is, if we cannot find time for secret prayer, it matters little to the Lord whether we find time for public service or not. Is it not the case that we can find time for, I may say, everything except this getting into our closet and shutting the door, in order to be alone with God? We can find time to talk with our brethren; and the minutes fly past unheeded, until they become hours; and we do not feel it a burden. Yet, when we find we should be getting into our closet to be alone with God for a season, there are ever so many difficulties

standing right in the way. "Ten thousand foes arise" to keep us from that hallowed spot, "thy closet." It would seem as if Satan cares not how we are employed, so being we seek not our Father's face; for well the great tempter knows if he can but snap the communications between us and our God he has us at his mercy. Yes, we can find time for everything but this slipping away to wrestle with God in prayer. We find time, it may be, even to preach the gospel and minister to the saints, while our own souls are barren and sapless for lack of secret prayer and communion with God! What saints we often appear before people! O the subtilty of this Adam nature. When we go into our closet and shut the door, no one sees us, no one hears us, but God. It is not the place to make a fair show. No one is present before whom to make a little display

of our devotion. No one is there to behold our zeal for the Lord. No one is there but God; and we know we dare not attempt to make *Him* believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within, we instinctively feel that God is searching us; for evil shall not dwell with Him (Ps. v. 4). Ah, but it is a searching spot—alone in the presence of God. Little wonder so many beg to be excused from spending much time there. But, beloved, it is the lack of spending time there that is the secret of so much of the lifelessness and the carnality that abounds. What we want to see is a great revolution in the praying habits of God's people. We cannot pray by proxy—that is, by another doing it for us—no more than our bodies can thrive by another taking our food for us. There must be individual closet work. The prayer meeting will not suffice us, blessed privilege though it be. "Thou, when thou prayest, *enter into thy closet*, and, when thou hast

shut the door, pray" (Matt. vi. 6). How many there may be who have gradually left off secret prayer, until communion with God has been as effectively severed as if for them there were no God at all! We do not speak by random. Any one who does a little in coming and going among souls will have discovered this by experience. That God has His praying ones we believe—yea, we rejoice to know. He is never without faithful ones—remnant though they be, who cry day and night unto Him. Yet the terrible downward current of these last days is carrying the many before it; yea, the many even of God's people; and the great enemy of souls could not have hit upon a more deadly device for making merchandise of the saints than by stopping the supplies at a throne of grace. When closet prayer languisheth, the whole head is sick and the whole heart faint. The lack of secret prayer betrays a lack of heavenly appetite. It implies a positive absence of desire for the presence of God. Those who are strangers to the

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closet fall an easy prey to temptation. Satan gets an advantage of them at every turn. Nothing comes right; everything happens in an untoward way, for

Thorny is the road
That leads my soul from God.

If a brother is not at the prayer meeting for a time or two, you can speak to him about it and exhort him. His absence is a thing you can see. But if he is absenting himself from the closet, that is a thing beyond your observation. You only feel, when you come in contact with him, that something is sapping his spiritual life; and who shall estimate the eternal loss that follows the neglect of secret prayer! On speaking to one as to how it fared with him for the kingdom of God, he surprised us by saying he was a backslider. He had tasted of the heavenly joys; but had gone back to the world. His backsliding had commenced with the neglect of secret prayer. "I missed prayer by a time," he said, "and then I missed it oftener; and things went on in this way until, somehow, every-

thing *slipped through my fingers*, and I found myself in the world again."

We fear this is true of many. Little by little, neglect eats in, until they waken up to find they have not even the desire to go into their closet to meet with their God. How different it is with those who watch with jealous care that the Lord has always *His* portion, whoever may have to want theirs. Their going out, their coming in, their whole manner of life declares that they have been where the heavenly dew has been falling. Their Father, who saw them in secret, is rewarding them openly. They carry about with them, although all unconscious of it, the serenity of the secret place, where they have been communing with God as friend with friend. But these are reckoned the peculiar; and it is to be feared their number is few, few, compared with the many who are hurrying on, strangers to the closet and the hour alone with God. Little wonder that saints are getting as worldly as the very worldling. Little wonder the


plainest precepts of the Word of God are brought to bear on them in vain. We need not wonder that they as resolutely refuse to obey the Word of the Lord as a water-logged ship refuses to obey its helm. They cannot *see* this truth; and that practical truth which affects the pocket has never *exercised* them! But why should this surprise us, if private prayer has lost its charm? The secret of the Lord is with them that fear Him. It is an Abraham in sweet communion with God, that knows the fate of Sodom, long before the dwellers in that city are dreaming of danger. And it is the same Abraham who hastens and rises early in the morning to do the thing the Lord hath commanded, although that thing be the severing of nature's tenderest tie (Gen. xxii). Men of communion are men of obedience. It is men who delight to be near the king who are ready to hazard their lives to fetch him to drink from Bethlehem's well (1 Chron. xi. 17). And it is men of prayer who have moved the arm

of Omnipotence in all ages; while they who seemed to have least need to pray have been the very ones to whom the closet has been dearest. Our Great Exemplar was a man of prayer. We read of Him rising a great while before day and departing into a solitary place to pray (Mark i. 35). Let us follow Him, whithersoever He goeth. If He needed the aids of heavenly power to help Him in the evil hour, how much more do we? Then let no uncertain sound be given in this all-important matter. Let secret prayer be urged on God's people as one of the great essentials of spiritual life, without which our grandest service will be barren and fruitless in the eyes of Him who looketh on the heart. And let each one of us ask ourselves the question, "Am I delighting in the secret place—to plead with the Lord—to renew my strength—to have power with God and prevail?"

—:o:—

"LORD, let me always have Thy beauty in mine eye, so shall I quickly find no difficulty in my hand."


ALL TO HIMSELF.

“ I have got a little room for myself now,” said a brother. “A little room for what?” “One where I can go in and *shut the door*, and have a little time with the Lord myself.” The brother spoke as if he had come into some estate, although it was but a very small attic room. But it was enough. And I suppose it is like Noah’s ark—the same door that shuts the busy world out, shuts him in with his God. He had found a trysting-place, you see; and he was satisfied. Many had been coming and going before that; and there was always something to distract; but, with this little addition to the domestic accommodation, he could now have the Lord all to himself! And this is what the Lord wants to be the case with all His people—that each one of us may have Him all to ourselves.

—:o:—

“WE should begin to pray before we kneel down; and we should not cease when we rise up.”

IF WE CONFESS.

F a child of God happens to sin, what is he to do? Let confession be made to God without delay. Tell Him all about it. Hide nothing from your Father in heaven. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John ii. 1). And again, “If we confess our sins, He is faithful and just to forgive” (1 John i. 9). Many a conscience has long remained in a defiled condition for want of confession to God. But it is just here that the devil comes in to take a prey. He would fain make us believe that it will be better to wait a little time; and that it would not do to go to the Lord red-handed in the very act. We fain persuade ourselves we would have “a better chance” if we allowed some little time to elapse after we have been overtaken in a fault. But this is nothing short of a kind of penance by which we try to commend ourselves to God on account of something *in us*. It is simply *self-*

righteousness, although in the garb of great humility. We thus go to the Lord as if we expected to be forgiven partly for *our* sake, while it can be only for *His name's sake*. There is therefore no reason why we should wait a single hour before going to God and confessing what we have done. Waiting cannot make Him any more willing to forgive, while waiting may give great occasion for Satan to make further havoc of us. Let us not give place to the devil in this matter. Let sin be confessed as soon as it is brought forth—yea, while it is in the bud. Let sin have no quarter—no lodgement. Keep short accounts with the Lord. As soon as you have discovered sin to be sin, have it dragged to the light and judged, and let sentence be passed upon it speedily. A drop of water on a polished blade, leaves little trace behind if wiped off quickly; but, if allowed to remain, what a glaring spot of rust is soon discernible. So it is with sin. If you allow sin to remain unconfessed, it will beget sin; for sin uncon-

fessed, is sin unforsaken. Let no artifice of Satan—let no carnal reasoning, hinder you in *fleeing* to the throne of grace to confess before God what you have done. And do not forget this, that forgiveness follows confession. God says it: "If we *confess*, He is faithful and just to *forgive*." Forgiveness, you see, is joined to confession; and thus it is that, immediately after confession, we are *assured* of forgiveness. We dare not doubt it. God cannot deny Himself. His word is enough. It is ours to confess: it is His to forgive. Communion is thereby restored at once, and we walk again in the light. Blessed place—blessed path; for it is there alone we can have fellowship with Him. Truly we may say, It is good for us to be here. And here let us dwell—in the light—in the fellowship of the Son.

—:o:—

"REJOICE with trembling (Psa. ii. 11). This is a sacred compound yielding a sweet smell; and we must see to it that we burn no other upon the altar. Fear without joy is torment; and joy without holy fear would be presumption."

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EIGHT DAILY THINGS.

(Notes of an Address).

IN Malachi (i. 2) we find these words, "I have loved you, saith the Lord." Yet He adds (verse 10), "I have no pleasure in you, saith the Lord." They were loved as His own; but they were children in whom He had no delight. Can this be the case with any of us? He has bought us; we are His children; but are we such children as those in whom the Father has no pleasure? Now it will not do, dear brethren, if we come together here on the Lord's-day to show forth His death, and yet go away and, during the remaining six days of the week, practically deny that we are dead with Him. The presence of the Lord cannot be with us if this be so. I cannot have His presence unless I am pleasing Him. Now don't think that, in order to please Him, some great thing must be done. No. It is simply to be abiding in Him, to have my delight in Him. I want Him to be able

to say, "I delight in that child." Now look at these *eight daily things*.

1. *Daily Prayer* (Psa. lxxxvi 3)—not simply kneeling down by my bed-side morning and evening, but "praying always"—the praying spirit. Believers sometimes say on Lord's-day evening, "We have had such a happy day." But how is that? Because for once they have been in their right element as believers. But we must be in our right element or atmosphere more than once a week. We need plain speaking to God—He speaks very plainly to us. He told us, before conversion, that we were "children of wrath"—not merely "poor sinners" as the phrase goes. He tells the unsaved they are *lost*; and He tells us, who are His people, that we are *saved*—passed from death unto life. As to assurance, the Lord puts it beyond question. He gives us an epistle (1 John) that we may know that we *have* eternal life. But God does not end with giving us assurance of salvation, although that would seem too far for many

to venture—some even call it presumption. The Lord wants *communion*. He desires that His fellowship may be ours, that our joy may be full (1 John i. 4). We want to talk to Him. God is not satisfied without this. We like to have our best friend by our side that we may talk to him, and he with us. David said that three times he prayed and seven times he praised in the day. Is it only five minutes we have to spare? then we can hold converse with Him for five minutes. If you have not much time with God in the morning, that need not hinder you coming often during the day. If you cannot have the early time, you can have "little times" in all the day.

2. *Praising daily* (Psa. lxxii. 15). An old Christian said to me the other day: "I can never be five minutes in prayer, but it ends in praise." An unconverted person cannot praise God. Praise is the soul flowing out to God for benefits received and mercies renewed. Were there more praise there would

be less grumbling. A grumbling Christian is not a praising Christian. The more we ponder God's love to us, the more will we praise.

3. *Fighting daily* (Psa. lvi. 1). This warfare is spiritual. "We wrestle not against flesh and blood." We find two things always in battle array against each other—the flesh and the Spirit. I find that the flesh in me never gets perfect—never even improves; for "that which is born of the flesh is flesh." But I find I do know the Lord more perfectly than I did a week ago; and I find I am more perfectly acquainted with my own evil nature than I was a week ago. In Genesis iv. we read that Cain, the natural man, slew Abel, the spiritual man. What a lesson! For example, I pass a shop window, done up with many vanities to catch the eye. The natural man is attracted, and seeks to gratify his desires; but the spiritual passes on, saying with David, "Turn away mine eyes from beholding vanity" (Psa. cxix. 37). This shows itself in regard to our dress,

and in many of our ways. It is a conflict. A soul living in communion with God will always be fighting, and is thus kept from bringing dishonour on the name of Christ.

4. *Daily watching* (Prov. viii. 34). Many go and ask, and yet never expect or look for an answer; and so they are never disappointed. I don't do that. I ask and I get. I am waiting now for answers. Moses asked God, "Show me Thy glory" (Ex. xxxiii. 18). Well, God did not grant him all his petition *then*, but He did so afterwards (compare Matt. xvii. 3 and Mark ix. 2). When I have asked God for anything, I watch, just as I do for the postman. A person often says, "I wish you would pray for me." Very likely you answer "Yes," and never think any more about it. That is wrong. The person who puts in at the prayer meeting a petition, which is never afterwards given out or mentioned, would feel hurt and disappointed. We should not deal so with our brethren and sisters in Christ. We

need to have sympathy with one another as members one of another. We need to watch against sin, as well as watch unto prayer. In the manner in which we speak to our servants we must be watchful, else we will be often harsh, and so cause the Name of the Lord to be blasphemed. If we are servants, we must watch, else our service will be only eye-service. So with children and their parents. We all look very well in the meeting; but what are we in the house—at home? Are we ready for the Master's use? Some little trial will soon come. Are we ready for it? I saw a well-to-do brother standing on a railway platform the other day, when a door opened opposite him, and a widow woman tried to get out with a very large bundle and some little children. There was no porter at hand. I knew the brother to be a preacher. Now, what will he do? I said to myself, seeing the poor woman could not carry the bundle. He picked it up and carried it right across the station—he carried it for the Lord

Jesus. Your great services will be all nothing if you don't watch. What is a pure conscience? It is one that avoids sin. We often hear the saying, "Is there any harm in this or in that?" Such questions generally disclose a leaning to the side of sin. A spiritually-minded man avoids everything whereby his conscience might be defiled.

5. *Daily searching the Scriptures* (Acts xvii. 11). How do you read the Scriptures? Is it a search for something?—for food? No Christian will starve if he searches God's Word for food. "Thy words were found, and I did eat them." "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."

6. *Daily exhortation* (Heb. iii. 13). When two Christians meet, they should not be fault-finding and babbling, and talking the gossip of the world, nor yet the gossip of the saints. We should be exhorting one another. This follows on my having food. It brings me into a spiritual atmosphere. Thus you

will help many fellow-believers by a kind word. Speak to one another and edify one another. Do you see anything of Christ in So-and-so? If there is a new creation, it is good. God says so (see Gen. i. 31, &c). Help such. Barnabas did so (Acts ix. 27).

7. *Denying self daily* (Luke ix. 23); and taking up the cross. This puts me in the low place, where I rejoice that I am counted worthy to suffer. It teaches me that I am nobody. Take up the cross. You cannot follow Jesus if you do not take up the cross.

8. *Dying daily* (1 Cor. xv. 31). Dying to self—unselfish; living to please God; and not only so, but to serve another. We are carrying a dead body through the world (Rom. vii. 24). It is easy to talk about this. But I hope we are practically doing so. O that God may teach us; and may these eight things from His Word prove a blessing to His people at this time.

—:o:—

"THERE may be seeming prayer where there is little devotion."

NO PERFECTION.

WHEN we are brought to know the blessedness of meeting simply in the name of the Lord, looking to Him for everything, we need to remember this, that we have not come out to a *perfect* state of things. Young believers should be on their guard here, else they will expect too much. So long as an assembly is made up of imperfect individuals, it will be an imperfect assembly. So long as it is possible for an individual to go wrong, it is possible for an assembly to go wrong. If some one prays in the flesh, or does something out of order, that just shows that such an one was out of unison with the mind of God. But everything is not to be condemned because of such individual shortcoming. If we are in our right place according to God's Word, we must not allow some untoward circumstance to "offend" us, and bring us to the conclusion that everything is wrong. There is the Robertson family for instance, dwell-

ing together in unity as an earthly family. Now suppose there is some little disturbance by a time, does sister Ann therefore conclude that she is not in her right place, and that she must look out for lodgings? O no! she knows that a family has its cares and its troubles, and, like a good member of the family, she goes on with her household duties, doing *more than ever* to make every one comfortable and happy. Now it is to be exactly the same with the heavenly family, for we are no more exempt from our trials and troubles than an earthly one. We need patience, brethren—a little patience; and to remember what we are ourselves, and what we would be, were it not for the grace of God. It shows we are but little acquainted either with the Word of God or the patience of Christ, when we run off because of some "family trouble." If Paul, and others, had been so easily discouraged from taking an interest in the early churches, we fear there would soon have been no early churches to take an interest in.

MANIFESTLY ONE.

WE are sometimes told that there is no need to speak about coming out from the systems of religion, to meet only in the Name of the Lord Jesus, because, it is said, *all* God's people *are* gathered to the Lord already, for "*Christ* is our meeting-place." Now we know that all God's people are one in Christ; we are all members of the one body of which Christ is the Head; and where He is, there, one day, will His members be. It is blessed to know this. But this does not relieve us of our individual responsibility to gather together according to the Word of God. Nay, the very fact that we, His people, are one in Christ, declares to us that we should dwell down here in that unity which God has formed—the unity of Christ's members gathered to a living Head. We need to beware of the false reasoning that would lead us away from the simplicity of the Word of God, and make that very Word of none effect.

Satan has succeeded in scattering the sheep. They are to be found calling themselves by every kind of name, and sparsely scattered even among the hosts of ungodly worshippers. Believers and unbelievers are mixed up in terrible confusion; and, instead of mourning over the desolation of His people, how many there are who try to justify these divisions, and say, "Of course, we are all together in Christ." Beloved, we are bound to say that we do not find this teaching in the Word of God. There is a unity which God sees; but there is also a unity which the world is to see (John xvii. 21, &c.) The early Christians, in a given place, did not divide into several different denominations to worship God. No. They were together. God says it; and He means what He says. And we are to be together too, gathered in the one Name and by the power of the one Spirit. Christ is our meeting-place, truly, inside the veil; but it seems to be forgotten that He is our meeting-place outside the camp as

well. No one will deny that there must be a bodily coming together of God's people down here. Then seeing this is the case, we must have some rallying point, some centre of attraction. What is it? It is *Christ*—not only His name, but Himself. We came to Him as sinners; we come to Him as saints. Let us not spiritualize this great truth out of the Word. In the old dispensation the Lord set His name in Jerusalem, and told His people to go there; but *now*, it is said, all this has been done away. Quite true, it has been done away. But *now* the Lord Himself is found wherever two or three are gathered in His name. If it be the case that *all* God's people are gathered to the Lord, no matter where they go, we may well ask, what is the meaning of the New Testament exhortation to go forth *unto Him* without the camp, bearing His reproach? (Heb. xiii. 13). If there is no need to speak of these things, why were the Corinthian believers told to come out from among the world-

lings and be separate? (2 Cor. vi. 17). Simply because God's people needed these exhortations then; and they need them still. We are still to go forth *unto Him*. Yes, we praise His name that He is our meeting-place. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious" (1 Peter ii. 4). And that Great Living Stone is still precious; and no less true is it that He is still "disallowed indeed of men." But we know none other name. It was His own self bare our sins; and it is to His own self we gather. Weak as it may seem in the eyes of many of His people—beggary as it may appear in the eyes of the world, it is the simplicity revealed by His Word; and this is enough for us. May the Lord continue to separate His people from the uncircumcised in heart and ears, and gather His scattered ones to that One whom He delighteth to honour.

—:o:—

"SECRET sins, like private conspirators, must be hunted out, or they may do deadly mischief."

FORGIVENESS AND CLEANSING.

FORGIVENESS is sweet; but what would forgiveness be without *cleansing*? "If we (believers) confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Many are content with the forgiveness, while they are very little concerned about the cleansing. But the two things go together; and wherever there is real confession, there will be real forgiveness, and as real *cleansing from unrighteousness*. If I am not much concerned about the cleansing, it shows that I am not much concerned about the sin in which I have been overtaken. We cannot attach too much importance to the cleansing. The evil principle itself must be judged, else we will go and do the same thing again. And not only is this needed with some particular besetting sin; there must be a cleansing from *all* unrighteousness. Sins are to be found in gangs. We

question if you ever find only one particular sin lording it over a man. One sin may have a chief place; but there are many others indulged in at the same time, although they have a subordinate place. Let ours be a godly concern, that *no* sin is having dominion over us; and when confession is made, let us make sure that none of the *dregs* are left. Rest not short of being cleansed from all unrighteousness.

NEVER AT A LOSS.

LIKE Jonathan, they who have a heart for the Lord's Anointed are never at a loss for a trysting-place to meet Him whom their souls love. Jonathan had to meet David in a wood; and we doubt not that many of the Lord's people have to steal away to some spot under the canopy of heaven, and in spirit "shut the door," ere they can find the desert place. But

Where'er they seek Him, He is found,
And every spot is hallowed ground.

TAKING COUNSEL.

WHAT up-hill work it is to get the doctrines of grace instilled into the mind of the believer. Whether he be a young convert or an old one, it runs "against the grain" to take God's way. Brother Smith, for instance, is in a difficulty as to how to act in certain circumstances. Some godly brother gives his counsel, and shows clearly from *the Word* what is to be done. But brother Smith, like Ahab of old, is not content with the opinion of a Micaiah, and so he runs away to some carnal believer to see what *He* thinks. Or, it may be, he goes "down to Egypt" to see what *the world* thinks! And so it often happens that the opinion of the world or the carnal-minded believer is accepted, and the counsel of the godly brother rejected. This is the inevitable fruit of walking carnally. Walk in the Spirit, and the secret of the Lord shall ever be with you; and, when the Word of the Lord is declared, you shall

be ready to say, "The statutes of the Lord *are right*" (Psa. xix. 8). He that followeth Me, says Christ, shall not walk in darkness, but shall have the light of life. Let us not forget the opening verses of the first Psalm: "Blessed is the man that *walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful*; but his *delight is in the law of the Lord*; and in His law doth he *meditate day and night*."

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THE Believer's Pathway.

No. 39.

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Vol. 4.

SIN AMONG SAINTS.

ALTHOUGH we do not believe in a state of sinlessness, we firmly believe that none of God's people should be living under the dominion of any known sin. We find it written: "Let not sin, therefore, reign in your mortal body;" and that "sin shall not have dominion over you" (Rom. vi. 12, 14). It is terrible even to think of a child of God living in sin. Yet there is abundant evidence before us, as well as within the boards of our Bible, to show how far a child of God may go in sin. The question is sometimes asked, "Could a Christian commit such a sin as that?" But what could a Christian *not* do when departed in soul from God? Israel, God's chosen people, committed evils which were unknown even

among the uncircumcised nations around them. "Hath a nation changed their gods, which are yet no gods?" was the question asked by the Lord (Jer. ii. 11); "for according to the number of thy cities are thy gods, O Judah" (Jer. ii. 28). In New Testament times, we find the same thing true concerning some of His called out ones (1 Cor. v. 1). The Adam nature is the same in all ages. And thus it is, in however feeble a way, that we would lift our voice like a trumpet and warn against the terrible iniquity of secret sin, of whatever kind it may be. Our God is a holy God, and must have a holy people. Holiness becometh His house (Psa. xciii. 5); and He has said, "Be ye holy, for I am holy" (1 Pet. i. 16). You find but few Christians guilty of open sin—sin which everybody can see, and

which it is easy to deal with. Sad as such cases may be, it is not in that direction that our greatest danger lies. It is in the sins which do not come before the public—sins which go on and do their fatal work under the fair exterior of a good profession. Some idol is cherished which God has forbidden—a once darling sin is tampered with—some lust of the flesh is indulged. And what is the result? A barren and sapless life, and a defiled conscience, besides being shut out entirely from the presence of God! Sin among God's saints—His holy ones—may seem a contradiction of terms. But it is the actual state of things with which we have to deal. Sin among the unconverted is only what may be expected. But sin among God's people is a different thing. We are *not* delivered to do any of the abominations of the Gentiles. We have been chosen that we should be *holy* and *without blame* before Him in love (Eph. i. 4). Sentence of death has been passed upon this Adam nature; yea I have died with

Christ; and the Spirit of God—the Holy Spirit—has taken up His dwelling-place *in my body!* Stupendous and solemn reality; far beyond the comprehension of the carnal mind; yet a truth laden with blessing and power to every saint who truly loves the name of the Lord. My body a dwelling-place for the Lord!—How shall I dare to defile it by anything I know to be sin? Then it is written that “Christ liveth in me” (Gal. ii. 20). It is not that He *will* live in me after a certain period of time. No: it is a thing now going on—Christ liveth in me at this present moment. It is to this I have been called, that the life also of Jesus should be manifest in this mortal body (2 Cor. iv. 10). How, then, can I bring into the temple anything that *He* would grieve to behold?—“for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them” (2 Cor. vi. 16). Ah, beloved, let us remember this, that we, God's people, are the only dwelling-place which God has now

on the earth. Then let the Temple be kept clean; that it may be true at all times that God in the midst of her doth well. Let us beware of tampering with sin. Avoid the very appearance of evil; or, as an old brother puts it, *the appearing of the bud of evil*. Let sin be taken in the bud. Have no parleying with sin. Do not stay even to have a little conference with the devil as to whether this thing would not be excusable. If he gets you to think lightly of any sin, however little it may appear, God only knows how far you would go. Many a saint who once *trembled* at the thought of a particular sin, has gradually inclined towards it, until now it is rolled as a sweet morsel under the tongue! And many, too, who once could say, "There is no fear of me," have come upon an evil time; and sin tampered with has now become "the strong man" to keep them in a woful bondage. Little by little, sin eats its way into the soul. It is a deceitful thing—hence the expression, "hardened through the

deceitfulness of sin" (Heb. iii. 13). And thus "by easy stages" the child of God is led into sin. The beginning may be something "harmless"—something that defies "chapter and verse" to reach it. But Satan does not stop there. He may come in as an angel of light; but he goes out as a roaring lion. And does the lion roar when he hath no prey? (Amos iii. 4). Are we, beloved, thus to become a prey in the hands of the great enemy of souls? Shall we do this great wickedness, and sin against God? Shall we crucify the Son of God afresh, and bring down upon us the righteous judgment of God for defiling His dwelling place? If we would escape these things—if we would be a sweet savour of Christ—let us see that we tamper not with any known sin. We have dwelt upon this point, because we believe it cries aloud for unflinching testimony. Sin among believers has devastated the fair vineyard of our God. It has poisoned many a once pure mind (2 Peter iii. 1); it has

drowned the voice of conscience. Sin, like a pestilential breath, has withered up the souls of believers; it has quenched the desire for prayer; it has rendered the Bible a sealed book. It has dimmed the eye once bright with heavenly fire; it has paralysed the energies of the soul; it has frozen up the bowels and mercies; it has brought a worldly film over the eye, and made an end of spiritual discernment. Sin has led into every path but the path of communion with God. It has brought on either a fatal drowsiness or a fleshly activity, which are both alike deaf to the still small voice of God. It is sin that sows discord; that wounds the members of Christ. It is sin that makes the chilling atmosphere even at the meeting of the saints. Why the barrenness of the meeting? How has the living water ceased to flow? The answer is *sin*; unjudged sin in this brother, in that sister; sin that no one thinks is there; but God sees it, and (solemn truth) God will judge it, if that believer fails to judge it and

forsake it. We, who are saved, may not do as we please. When sin is indulged, God calls on us to judge it, and cast it out. If we refuse to judge it, He will judge us. The Lord overturned the tables of the money-changers, and of the merchandise, in the earthly temple; and the same has often to be done now in the heavenly temple—the Church, which is His body. The Lord will have a clean house. The Lord must have a holy people. He hath sworn that He will have war with Amalek (type of the flesh) from generation to generation (Exod. xvii. 16); and if we are on the Lord's side—if we are simply what we profess to be—we will be on the Lord's side in this war with the flesh. Let us not spare Amalek as Saul did (1 Sam. xv. 18). It cost him his crown; and the same fleshly compassion on our part will cost us no less. "Mortify, therefore, your members which are upon the earth" (Col. iii. 5), "and make not provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 14).

THE LIFE SAYING 'AMEN.'

I MAY profess what I like, and I may preach like an Apollos; but unless my life says 'Amen' to my words, my words will count for very little. It is just like a man writing out a large cheque on his bank account; but when you go to the banker for the money, he tells you there is no money in the account. It is easy to write out cheques; but if a man is known to be worthless, his cheques count for less than nothing. So it is with our words, and our profession. It is easy to profess; but is my word confirmed by "signs following" in my daily life? Does my manner of life plainly declare that my kingdom is not of this world? If so, I may testify; and my word will be with power. It must be with us as it was with the Master Himself: "The same works that I do, bear witness of Me" (John v. 36).

—:o:—

LET holy preparation link hands with patient expectation, and we shall have far larger answers to our prayers.

ABSENT FROM THE MEETING.

THERE is a peculiar blessing attached to our coming together to wait on the Lord. You may say that you can have the blessing at your own fireside as well as any other place. This is true *if* you *cannot* be where the two or three are gathered in the name of the Lord. In such circumstances God will see that you have your share of the blessing. But if you deliberately absent yourself, you will be a loser. It is not good that man should dwell alone. This is true in more than one sense, and it is specially true concerning our coming together as God's people. Let a Christian isolate himself from his brethren for a short time, and you will very soon find that the edge has been taken off his spirituality. It is one of the Lord's ordinances that we forsake not the assembling of ourselves together. If we despise His ordinances, we must reap accordingly.

FALSE PROFESSORS.

IN dealing with the sins and inconsistencies of saints, we need to be sure that they *are* saints. We must be careful to keep both sides of the truth before us. That children of God may go wrong, and do go wrong, is painfully evident. That is one side of the truth. But the other side is this, that there is a vast number of people professing to be converted, who give *no evidence whatever* that they have the life of God in the soul. In a day of so much profession, the name of this class is legion. The question therefore arises, "How are you to know who is born again, and who is not?" Scripture replies, "By their fruits ye shall know them." Profession will avail nothing. It is *fruit* which the Word of God requires; and it is fruit which an unbelieving world demands. It used to be popular to profess "religion." These were the days when being born again was scarcely ever mentioned. But, during the past few years, the truth of the new birth and conversion

unto God, has been heralded forth by hundreds of preachers in every corner of the country. One great result, no doubt, has been that many have believed and turned to the Lord. But another result has followed, and it is this: *profession of conversion has in many quarters become popular*; for the devil can accommodate himself to the times. And what do we now see but crowds professing to be saved, and giving day and date for conversion, and chapter and verse for it too; while at the same time there is not the slightest evidence in the shape of "fruit" that they have been *born of the Spirit!* There is no difference between them and the world, except that they profess conversion and the world does not. The gross sins of drunkenness and the like may be thrown off; but this is all the change so far as outward evidence is concerned. They can use their tongues just as smartly as the unconverted, and give cut for cut as well as the world. They lose their temper just as they used to do, and can talk the world's

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gossip with as much relish as the worldling. They feed upon the world's news and find kindred joys with those whose minds are enmity against God. They can attend and enjoy the world's gatherings, and patronise the world's entertainments. They are as fond of dress as they used to be, and they sometimes actually surpass the world in outward adornment and display; and instead of reminding the world of Christ, they cause the world to envy their splendid turnout. God says, "Be not conformed to the world." But they have a counter text which says, "If you live in Rome, you must do as the Romans do." These professors are as fond of money as the world. In the "old days" they spent money freely in what they called the service of the devil; and no expenses were spared to carry on "the cause," whatever it might be. But money for such purposes is not needed with them now. What then is being done with it? Where is the money that used to be spent on tobacco and drink? Is it not one

of the strangest things of Christendom that money for God's work and God's servants has to be literally dragged out of the reluctant pockets of those who profess to be laying up treasure in heaven, and counting all things loss for Christ? Many indeed seem to be seized with a love of money as soon as they profess conversion. You search in vain for evidence of the new creation. Others again are in debt when they profess; yet conscience is so little aroused that they never think of denying self in order to "owe no man anything." On the contrary, you find many going deeper into debt in order to keep up a well-to-do appearance before men. In short, you will find many professing born-again people saying things and doing things which many decent unconverted people would blush to be guilty of. We do not wish to justify the ungodly, for (whatever their amiability), they must be born again. Neither would we wittingly wound a single member of Christ. But what we ask is this: is any one entitled to believe

that such professors as we have been describing, are converted at all? Where there is no fruit of the new life, are we warranted to believe that the new life is there? Is it not a grave responsibility to encourage people in the belief that they are safe in Christ, while almost every scriptural evidence of conversion is wanting? The Word of God says, that "if any man have not the Spirit of Christ he is none of His." "They that are Christ's have crucified the flesh with the affections and lusts." The faith of our Lord Jesus Christ is a great reality, transforming a man's life. We cannot see the Book of Life; but we can see a man's life. Conversion unto God takes possession of a man and all that he has. It lays hold of his purse and places it on the altar for God, saying, "There, Lord; that is Thine; what would'st Thou have me to do with it?" Conversion lays hold of a man's tongue, and causes him to delight in speaking of the things that concern the King. Conversion lays hold of the feet, and causes

them to walk in the ways of the Lord. In short, regeneration by the Holy Ghost brings with it a "new creation," which manifests itself in every action and transaction of our daily life. We believe in conversion unto God; we believe in a free and eternal salvation; but we as strongly believe that when conversion is the work of the Spirit of God, there will be outward evidence of the mighty change within. There will be fruit unto holiness, if the end is to be everlasting life. If professing converts are living like the world, as we have been describing, they have no evidence themselves that they are God's children; and they are giving no evidence to the world or the church that they are such. It is surely high time we were ceasing to be satisfied with mere professions. Where there is no outward transformation to correspond with the professed inward regeneration, let us be careful how we "lay the flattering unction to the soul" of such an one that he is a member of Christ. Let God's truth be faithfully proclaimed. Shun not

to declare all the counsel of God. The standard of His Word has been brought down, degree by degree, to suit the state of things among God's people, until now the worldling can profess and *pass* as one of the converts, while a vast number of converts are actually inferior in moral tone to respectable men of the world who make no profession. What we need is to let the standard remain *up* where God has put it, and *get God's people up to it*; and, when the fire of God is filling our souls, the "strange children," begotten of fleshly energy, will sink to their own level, saying, "this is too warm for us;" or else, aroused to their own state as Christless professors, they will turn unto God and be saved, and show forth the praises of Him who hath called them out of darkness into His marvellous light.

—:o:—

To a graceless neck the yoke of Christ is intolerable; but to the saved sinner it is easy and light. We may judge ourselves by this: do we love that yoke, or do we wish to cast it from us?

BE YE SEPARATE.

HOW sad it is to see Christians identified with almost everything that is of the world. In every "new thing" that springs up, you are almost sure to find one or more professing the name of Christ. The saint and the sinner are mixed up in hopeless confusion; and then the world turns round quite complacently and says that Mr. So-and-so is taking a very active part and has been appointed to some office. But who is Mr. So-and-so? He is a professing child of God, and can tell you when he was converted. The world somehow likes to have these men identified with its schemes. It flatters the world; and it soothes the world's conscience; for if Mr.—, the well-known *Christian*, is there, the world concludes that the thing must be all right. God has said, "Be ye separate." But, when one looks around, he involuntarily asks the question, "Where is the separation?—Where does the Church end, and where does the

world begin?" Whether it be the world's efforts to improve the Adam nature, or the world's attempts to claim its "rights," you are sure to find professing Christians mixed up in the business; and you generally find them in the front. But what *rights* has a child of God in common with the worldling? Christ said to His disciples, "If ye were of the world, the world would love His own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). But in the present day the world seems to have become fond of the disciples of Christ. Why is this? Simply because there is so little difference between many of God's people and the world itself. A bargain is made—at least it is understood, that the Lord Jesus Christ, His kingdom, His name, His Word, shall be kept in the back-ground. Herod could not breathe freely till the Holy Child Jesus was out of the way. And the ungodly are all successors of Herod. They will talk and work

and plan to any extent along with God's people; *but* do not say anything about the Lord Jesus Christ! But why should any of God's people be found in such a humiliating position? Drop in to that worldly assembly there, and attempt to take your Lord with you, and what a sensation it makes. Perhaps you propose a word of prayer, and then get down on your knees to speak to God. But that company does not want your prayer, brother, nor your presence either. You are not one of the proper sort for them. If you had been a "Christian" who could "enjoy the world," and sing the world's songs, and perhaps do a little at the world's dancing, your presence would have been hailed with joy. But a praying Christian is one the world does not care about. Whether it be Christ Himself or Christ in His members, the cry of the world is still, "Away with Him." Whenever you mix up with the world, you must go down to the world's level; for the world cannot rise to yours. How urgent then is the call for separation

unto God! Is it not written that "the people shall dwell alone, and shall not be reckoned among the nations"? (Numb. xxiii. 9). "I send you forth," says Christ, "as lambs among wolves" (Luke x. 3). And who ever heard of lambs and wolves getting on comfortably together? It is to be exactly so with God's people. We do not say that you are to act in such a crooked way towards the unsaved, that you will be always quarelling with them. No. We are to act towards them in grace in all things. We are to shine as lights among them. We are to be a sweet savour of Christ in them. We are to walk in wisdom toward them that are without. But this is far different from walking *with* them that are without. Let the world fight its own battles. We wrestle not against flesh and blood. The world cannot use any other weapons than carnal weapons; for the things of the Spirit of God are hid to the world. But the weapons of *our* warfare are not carnal. Then what have *we* to do to join in the world's

unhallowed strifes, or fellowships, or companionships? If there be anything of this kind in connection with our testimony—if there be a tendency in us to go down to Egypt in any way, rest assured of this: *we have been backsliding in heart from God.* That is the true secret of all worldly alliances. We may have a thousand excuses; but God looks on *the heart*; for that is where the evil originated. Wherefore, "keep thy heart with all diligence, for out of it are the issues of life." If the Lord Jesus be in *the midst* in our individual experience, if we are *walking with God*, the world will have no desire whatever for our company.

"PERHAPS some of you can claim a sort of negative purity because you do not walk in the counsel of the ungodly; but let me ask you: Is your delight in the law of the Lord? Do you study God's Word? Do you make it the man of your right hand—your best companion and hourly guide? If not, this blessing belongeth not to you (Ps. i. 1)."

SPARE NOT.

SAINTS in a carnal condition will tolerate your teaching, and perhaps enjoy it, so long as you keep to *general* truth, and to that easy far-off kind of preaching which seems never to alarm anybody. But, whenever you stand up and boldly testify against a sin or sins—whenever you “come to the help of the Lord” in showing the house of Jacob their sins, carnal believers will not stand it. What they want is to be let alone in their sins. The devil never desires to be troubled; and least of all does he care to be troubled when he has got some of God’s people in his power. “Let us alone” said the man possessed with the demon (Luke iv. 34). The comparison may be thought an extreme one; but this is exactly what carnal believers say when you preach against particular sins. “Let us alone—don’t mind us—come down unsparingly on the unsaved—show them their terrible danger—but don’t mind us, unless it be to

prophecy smooth things.” It is clear that faithful ministry is not in demand in these days. But was it ever in demand? Whether God’s people hear, or whether they forbear, let the Lord’s ambassadors declare His counsel. In all quarters of the vineyard there is no lack of that kind of preaching in which the doctrines of grace are poured like oil on the heads of believers, while the sins of worldliness, inconsistencies in private life, and the lusts of the flesh, are left untouched. Let the axe of God’s truth be placed at the root of these evils, and let it be shown that God’s people have been called with a holy calling, and that this is the will of God even their sanctification. It is no kindness to leave a Christian at peace in sin. Those who can testify for God, are called upon to do it. There is the utmost warrant from the Word so to do. But let it be done in the Spirit. “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins” (Isa. lviii. 1).

THE BREAKING OF BREAD.

THIS is pre-eminently the family gathering. It is a meeting to which the Lord calls us; and, seeing it is at His call we have come, we find that He is there Himself in the midst. We go to break bread in remembrance of *Him*. We do not go to remember one another. There may be many a Moses and Elias there; but we see no one save our Lord Jesus Christ. He would have us taken up only with *Himself* for a little season. And thus we are to forget our own kindred and our father's house that He may have His true place in the midst. He tells us to drink and forget our sorrows. This one here may not be what we would like, and that one there may have acted in a very crooked way. If so, there is a time and place for putting these things right. But sitting at the Lord's Table is not the time for me to consider the crooked things in the brother who sits beside me. It is "Thy beauty, Lord, and glory" that is to fill our

souls. Our hearts will burn within us while *He* is talking to us by the way. As to enjoying our weekly feast, very much depends on the *condition of our souls*. If I am enjoying the Lord in my own soul, I may be sure that He will be made known to me in the breaking of bread. If I am in a poor spiritual condition, I will either find the Breaking of Bread Meeting to search me and cut me to the heart, or I will find it to be a positive weariness. If the presence of the Lord be felt, there will be little to interest the carnal-minded. But my poor spiritual condition will be no excuse for me to stay away. The Word says, "Let a man examine himself, *and so let him eat.*" The Word does not make provision for staying away, simply because the Word does not make provision for the believer to continue with sin on the conscience. It is to be feared that many make light of the Lord's Table by staying at home because they are "not in a very good state of soul." But there is no excuse for being in a bad state

of soul. If such be my condition, it is clear I have been sinning against God in some way. What is needed, therefore, is for me to go to the Lord and make confession, and have the bad state of soul put an end to. If I have sinned against a brother or sister, conscience tells me I am not in a fit state to go to the Table of the Lord. But the Word of God tells me to go, without delay, to that brother or sister and make confession, so that communion may be restored. There is thus no excuse for me staying away on account of my own state, seeing the Lord has made ample provision for my walking in the light. Then we need to see we do not absent ourselves because in our judgment some brother is at the table who is not in a proper condition to be there. If I did so, I would be practically judging the whole assembly (although not intending it), and virtually concluding that the Lord's Table was not worthy of my presence; for if I am right in staying away for such

a reason, every one would be justified in staying away for a similar reason. But staying at home is not the Lord's way of having evil purged out of the assembly. Scripture does not instruct us to leave a company of saints gathered in the name of the Lord, because some one is there, whom in our judgment, should not be there. But Scripture does instruct us how to put away such wicked person from among us (if he is a wicked person). And that is how to put things right. If I consider brother A, for instance, should not be at the Table, then it is for me to tell him his fault, if haply I may gain him. If I feel it to be beyond my measure to deal with the brother, I can mention the matter to the spiritual. These then take brother A in hand with this end, that God may give him repentance. If the brother is restored to the Lord, we all rejoice. But if it turns out that the brother is guilty of some sin which requires him to be put away, then let the Word of God have free course, and let the brother be put away.

This is a mournful duty; but it may be a needful one. Indeed, when one considers the pain it occasions to amputate one of your fingers, it gives us an idea of the suffering there is in the body (the Church) when some one has to be cut off whom we believe to be a brother. What we need, beloved, is to be in living union and sympathy with Him who is Head of the Church. We need only a spark of that love which sees a member of Christ in the feeblest of our brethren. How dear to Christ is that feeble brother, yea, that crooked brother!—how dear—how dear! The Lord beholds him with love unutterable. Crooked as that one may be, he is one of the family—he is a member of Christ. Shall we not love and cherish that one, and bear with him, and consider him for the Master's sake? Yes, we just need a little of the love that thinketh no evil—not to cloak sin, but to deal with it in love, considering ourselves and remembering it is only by the grace of God that we are what we are.

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"PATHWAY" A SECOND TIME.

IT may be remembered that at one time we had to reprint the 1880 volume. The demand for it was great; and, before commencing the reprint, we had sufficient orders to warrant us in proceeding with the work. We printed what we considered a good supply; but the volume is again out of print; and, as is usually the case, whenever a thing goes out of print, there springs up a lively desire to have a copy. The result is we have had a number of letters asking if it is not *possible* to have Volume I. But the only way to make it possible is to print it over again, although this is somewhat costly. As we think it a great pity that the volume in question should be beyond the reach of any one who desires to have it, we have *resolved to reprint it again*, without waiting to see if orders will warrant us in so doing. We will go on with the reprinting at once; and, in the meantime, all who wish the volume will please send us a post-card saying if they want one copy or how many. All orders thus received will be delivered as soon as ready. Price, ONE SHILLING, *post free*, bound in cloth as before.

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As to rates for local advertisements of meetings in *Evangelist*, see January *Pathway*.

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THE Believer's Pathway.

No. 40.

APRIL, 1883.

Vol. 4.

THE LORD JUDGING HIS PEOPLE.

IN following up the subject of sin among God's people (see first article last month) it may be well to ask, "What is the result when a child of God goes back into sin?" In other words, "If a Christian goes back into sin, does he therefore lose his soul and perish?" In answer to this, we would say that we do not believe such to be the teaching of Scripture. Many hold that you may be a child of God to-day, and *cease* to be a child of God to-morrow. That is, you may be quite safe to-day; but, through falling into sin, you may to-morrow cease to be one of God's people, and ultimately perish eternally. We cannot find such a doctrine in the Bible. If a child of God falls into sin, God will chastise him for it (Heb.

xii. 5). We who are God's people are not here to do as we please; and, if we depart from Him and walk in the sight of our own eyes, one thing is clearly revealed in the Word, and it is this: that God will make us smart for it. As surely as we are His sons, so surely will He use the rod if we depart from Him. We receive our chastisement *down here*. But it would be altogether out of keeping with the tenor of Scripture to say that God will chastise His people down here for certain things, and afterwards send them to hell for the same things. "Beloved, now are we the sons of God." Our sonship cannot be anything *less* than an *earthly* sonship; and we know that, in an earthly family, if you are once a son you are always a son. You may leave your father's house, and do what is wrong. Yet you are a

son—you cannot *undo* the family relationship, although you may act in such a way as to bring disgrace on the family name. In God's family it is in no way different. If, to-day, I am a son, I never cease to be a son. I cannot undo the family connection. If I leave my heavenly Father's house, as it were, and wander into forbidden paths, that Father will go after me and use the chastening rod to restore me; and if, withal, I refuse to turn unto Him, what will happen then? God may have to destroy the flesh that the spirit may be saved in the day of the Lord Jesus. God may see it needful to take me away *before my time*. Now it is just here that we come to one of the most startling truths of God's Word—a truth little pondered by His people; while many seem not to know that there is such a truth in the Word. The truth or doctrine to which we refer is this: that "many" of God's people are "*in their graves*" who would at this moment be going in and out among us, had it not been

for unjudged sin on the conscience. This may be startling; but it is nevertheless the teaching of Scripture. There is *sin unto death* (1 John v. 16, Revised Version, margin). The passage is obscure when the "a" is put in—"There is a sin unto death." This causes the reader to say to himself, "I wonder if *I* have committed *that particular sin*." But the passage simply teaches that there is sin—a continued indulgence in sin—which ends in death to the body. The believer so indulging thus dies *before his time*. But take another passage in 1 Cor. xi. 30: "For this cause (living in unjudged sin), many are weak and sickly among you, and many sleep;" which is just another way of saying, "Many are in their graves;" for the word "sleep" here undoubtedly signifies *death*. It cannot possibly refer to taking rest in sleep. Moreover, it is the same word used in 1 Cor. xv. 51, "We shall not all *sleep*." Now any one can see at a glance that many of these Corinthian believers were in a weak and sickly

condition, while many were in untimely graves through sin indulged, when it should have been judged and put away. And, be it noted, that those whom Paul referred to were *God's people*; and unjudged sin did *not* cause them to lose their souls and perish. If such had been the case, Paul would have said, "For this cause many of you have perished eternally." But he does not say that. He says, "many sleep"—an expression he could not have used concerning those who die out of Christ. But, although they were God's children, or rather *because* they were His children, the Lord chastised them even "unto death;" for if God's people will not hear, He can make them hear. Now, has this searching truth had its due effect upon *us*? Has it had its proper place in our exhorting of one another? We have all heard that the wicked do not live half their days (Psa. lv. 23). But has it been sounded high and clear through the churches that many of *God's children* do not live half their days? - We do not say that

every early death is a sure evidence of sin unto death (see page 8 of our January number). Nor do we say that every weakness and sickness is a judgment for sin indulged; for we read of Timothy's often infirmities, and that Paul gloried in his infirmities. But we do say that there is a vast amount of sickness of body among God's people, which is the direct chastening hand of God on account of sin indulged; while many believers go down to their graves, years before their time has come, simply because they refused to judge the sins in which they indulged—as Scripture has it, they sinned *unto death*. In cases of sickness among the saints, these truths are apt to be lost sight of altogether. Brother So-and-so is sick, for instance; and at once we weary ourselves in tracing out the *natural* causes of his affliction. Undoubtedly there are natural causes; for God lays tribute on all the forces of nature in order to carry out His purposes. But why do we not sit down as diligently to find out the *spiritual* causes of the

affliction? Perhaps sin is at the root of it. It may be that God is dealing thus with His erring child to show that some indulged affection must be mortified, else a worse thing may come. Is it not at least our duty to see that sin is not at the root of the whole matter? In an affliction of our bodies, God is speaking to us. And it is for us to say, "This is the Lord speaking, and it is for me to see whether sin lieth at the door." This would be a healthy exercise of soul; for we are convinced that sin and sickness have a more intimate connection than many imagine. And, when the elders are called in to visit the sick, should it not be their care to see that the *soul* has been restored, before proceeding to ask God for the restoration of the *body*; for, if affliction is sent as a chastisement for sin, how could we ask God to remove the chastisement so long as the sin is unrepented of and unforsaken? We leave these truths to be pondered by all whom they may concern; and they concern many. If they apply in any way

to us, let us humble ourselves under the mighty hand of God; let us judge ourselves on account of sin. And if *He* sees that His dealings are already having the desired effect in us, it may be that, as in the cases of Ahab, the people of Nineveh, and others, He may remove His hand, and not bring to pass in our time the evil which He had purposed. Yea, by timely repentance, we may, like Hezekiah, have years added to our days—another lease of life, as it were, in which to show forth the praises of the Lord. But let us not forget this, that the Lord's path is in the great waters, and His footsteps are not known (Psa. lxxvii. 19). He has many ways of chastising His children besides the bed of affliction. Some chastisements are manifest to the saints; others are not observed beyond a small circle of friends; while there are chastisements known only to God and the saint with whom He is dealing. In seeking to help one another in these things, we need the heavenly wisdom that will give

us the graciousness as well as the faithfulness of the Spirit. At the same time our first care—the first care of every reader of these pages—is to lay the plummet of divine truth to our own soul, and ask the question, “*Am I the man?*—Has God a controversy with me?” Let it be *my* care to see that I have truth in the inward parts, and that no iniquity is having dominion over me.

EVIDENCE OF DEPARTURE.

THERE can be no surer evidence of my departure from God than this, that I am neglecting things which the Word of God tells me to do, while I am very busy doing things which the Word of God does *not* tell me to do. If there is a godly desire to be an obedient child, the language of my heart will be, “Father, not my will but Thine be done.” And I daresay you will have observed that the more careless a believer is in attending to the instructions of the Word, the more eager he is in following after something which God has forbidden.

REHOBAM.

(2 Chron. xii.)



ONE of the chief causes of Rehoboam's disastrous reign was want of stability, occasioned by his not having “set the Lord always before him.” We read that “he did evil, because he *fixed* not his heart to seek the Lord” (see verse 14, margin). In chap. x. 8, we find him taking counsel with young men and following their advice, rather than seeking, through God's appointed means, the guidance which he needed. As the result of being out of communion with God, we find (chap. x. 18) that he “made *speed* to get him up to his chariot, to *flee* to Jerusalem.” In Isaiah xxviii. 16 it is written, “He that believeth shall not make haste.” But how different it is with Rehoboam. He then resolves on war. But here the Lord has to interfere, and, by His servant Shemaiah, to let him know that he is not to go up nor fight against his brethren (chap. xi. 4). And is it not true now, as it was then, that when God is not

consulted, the heart is ever ready for some "active service." It is found far easier to take the sword and cut off an opponent's "right ear," than it is to "watch and pray" in fellowship with the "Man of Sorrows." Rehoboam was away in heart from God; and this accounts for his readiness to fight against his brethren. Beloved, let us see that such a disposition on our part be not the result of departure from the Lord. Whenever Satan gets an advantage of me, everything seems wrong. The assembly is then considered "far from what it should be"—there is "coldness and want of love"—this brother is "insinuating" in his remarks, and that brother is "setting himself above everyone else;" while a third should be "brought before the Church" for his uncharitable expressions. But, all the while, I am forgetting that it is my own conduct, or rather my own state of soul, that gives this *false* colour to everything, and to every brother's actions. Chap. xii. opens with the sad statement that "when Rehoboam had

established the kingdom and had *strengthened himself*, he forsook the law of the Lord"—a thing that has been repeated times without number in the history of God's people. "Let him that thinketh he standeth take heed lest he fall." Rehoboam did not cleanse his way by taking heed thereto according to God's Word (Psa. cxix. 9). The Lord has therefore to tell him and his people, "Ye have forsaken Me, and therefore have I also left you in the hand of Shishak" (chap. xii. 5). Upon this announcement, the king and his people humbled themselves; and the Lord, who is ever "gracious and merciful," grants them "some deliverance." Nevertheless, He says, they shall be Shishak's servants, that they may know My service and the service of the kingdoms of the countries. "Whatsoever a man soweth, that shall he also reap." If we will not have that yoke which is easy and that burden which is light, ours will be the galling yoke and the heavy burden of those who have forsaken the liberty wherewith

Christ made them free, and who have been entangled again with the yoke of bondage. The shields of gold were taken away by the Egyptian king; but Rehoboam puts shields of brass in their place. How sad is all this—the gold gone, yet the appearance must be kept up! Let this speak to our hearts—not to cast us down to despair, but to stir us up to follow the counsel of the “faithful and true witness,” and buy gold tried in the fire, that we may be rich. Rehoboam’s character seems to be in direct contrast to that of Caleb, of whom we read that he “wholly followed the Lord” (Josh. xiv. 14). Rehoboam was ruler in the city which the Lord had chosen to put His name there. This doubtless has a voice to those who rule in the assembly where Christ is owned as Lord, telling them that their hearts are to be “fixed” in seeking and following the Lord, and so be patterns to the flock in which the Holy Ghost hath made them overseers. How much looseness and going hither and thither among the

Lord’s people would be prevented among the young of the flock, if the Caleb character was more manifest in those who take oversight in the Church. Beloved young believers, see that you make a good beginning by doing whatsoever the Lord commands; and let it be your purpose of heart, by His grace, never to diverge from the path of obedience. If you find you are “worshipping” with those with whom God says you are to have no fellowship, or that you are a member of some church or association where the Lordship of Jesus is not owned, and the liberty of the Spirit not recognised, then at once come out to His Name. If you read in the Word that those who believed were baptised in accordance with the Lord’s command, then in this matter be obedient. And thus in everything, step by step, act up to the light which the Spirit gives you through the Word, remembering that if the light which the Lord gives be not followed, the light which is in you will become darkness. Then how great is that darkness!

TOO FAR ADVANCED.

SOME believers are actually getting *past* Breaking of Bread in remembrance of the Lord. They call this ordinance a "carnal ordinance," and say that they have no need to break bread in remembrance of the Lord, as they have *Christ*, and can feed upon Him at all times, and remember Him at all times. Baptism, we may say in passing, is also done away with on the same plea. If such be the teaching of Scripture, we would say, "Amen." We have no fault to find with anything that is *written in the Word*. If Scripture declares that these ordinances are carnal ordinances, then let us have done with them. But if Scripture plainly teaches that they are *God's* ordinances, and for us His heavenly people, by all means let us keep the ordinances as He has delivered them to us (1 Cor. xi. 2). We do *not* find in Scripture that these are carnal ordinances. There is not the slightest hint that the breaking of bread "may do

very well for carnal believers, but is not intended for the spiritual," as some would teach. We need to be on our guard against these "high" doctrines which are abroad in this day. There is such a thing as getting so "far up" as to be *beyond the Word of God*; but, when such is the case, we are further up than the Lord ever intended us to be. When we fall in with a brother who tells us that *he* does not need to "break bread"—that he has got *past* that now, and that Christ is his bread, broken once for all, we cannot help feeling that such a brother is in great need of a Priscilla and Aquilla to expound unto him the way of God more perfectly. If it be the case that the ordinances in question are "carnal ordinances," how is it that Paul never says such a thing in his epistles? If they are "carnal" ordinances, why does Paul *praise* the Corinthians for keeping the ordinances as he delivered them to that church? It is clear at least that *Paul* was not so far "advanced" as to be beyond the "breaking of

bread." He knew of no spirituality that could lift him above that. When passing Troas that time (Acts xx. 7), he at once associated himself with the disciples who "came together to break bread." Let this be noted. Paul did not avoid them, or forsake them, as "carnal believers," because they broke bread. By precept and example Paul taught that God's people were to continue steadfastly in the breaking of bread. We readily admit that you may be baptised and continue in the breaking of bread, and yet be a very carnal believer. But that is no argument for forsaking the thing which the Lord has appointed. As well might you refuse to read God's Word, because some students of the Bible are carnal men. We believe in being as "far up" and as spiritual as it is possible to be; but we must have spirituality which is *according to God's Word*. Indeed, we do not believe there is a higher spirituality than simple obedience to the revealed will of God. "In the way of Thy judg-

ments, O Lord, have we waited for Thee" (Isa. xxvi. 8). Thus would we ever wait. And being "in the way," the Lord will assuredly meet us. The ordinance of the breaking of bread may be abused: its "imitations" abound on every hand. Yet that is no reason for us to cast it aside. The Word of the Lord says, "This do in remembrance of Me." And it is, "*Till He come*." He has not come yet. We are still waiting on the Son from heaven. Therefore we still do this in remembrance of Him. Nor do we carry out His wish reluctantly, as if it were a disagreeable duty. Far be the thought. He "left word" that this was to be done. We ask no more. Love seeks only to please Him. And as it happened unto the two disciples in the village of Emmaus, that He was made known unto them in the breaking of bread; so does it come to pass, many a time and oft, that in these days He is made known in the breaking of bread to many a devout Simeon, waiting for the Consolation of Israel.

ACHAN'S SIN.

JERICHOWAS was doomed to destruction. The silver and gold, and vessels of brass and iron, were consecrated to the Lord. Everything else was to be "utterly destroyed." But, when Jericho was taken, we find that a man called Achan "committed a trespass in the accursed thing," and thereby brought defeat upon Israel, and the judgment of death upon himself. Achan's sin, told in his own words, is as follows: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent" (Josh. vii. 21).

Now we observe here, in the first place, that *the Lord did not get His portion*. The silver and the gold were to be the Lord's. Achan practically denied that, and "robbed" the Lord of His portion. When we let the Lord have His

share, if we may so speak, He sees to it that we suffer no lack—He then makes it *His* care to look after *us*. But when we fail to give the Lord His portion, the Lord leaves us to look after ourselves, the result being that some Babylonish garment is spared, while it ought to be consumed. That is to say, if I fail to give the Lord the chief place in my heart, and the *first portion* in everything, I need not wonder if some lust of the flesh gets an ascendancy; for why should the Lord be under any obligation to deliver me from "my enemies," if I am not sanctifying Him in my heart, and giving Him His place there "in the midst"? It is vain for us to go on crying, "Lord, deliver me from this, and deliver me from that other thing," so long as the Lord is not getting His portion." Let Him have the "first-fruits" of everything, and He will see to it that we are more than conquerors.

Achan *saw*, and *coveted*, and *took*. We are apt to forget that our eyes are "not our own." But the eye

is set apart for God as well as the ear. Satan makes a spoil of many a saint by getting him to *look* when he should "turn away his eyes." "The eye is not satisfied with seeing." David's great transgression had its origin in a look (2 Sam. xi. 2). Our Lord taught that a great sin could be committed by a look (Matt. v. 28). Let us remember the words of the little hymn :

"And let nothing ever please us
He would grieve to look upon."

Achan's *looking* led to *coveting*, and coveting led to *taking*. Such is ever the way. Lust, when it hath conceived, bringeth forth sin. Let us be warned, beloved; and, in all our searching, let our desire ever be that we may know *Him*—that we may know Christ. And, if we have eyes only for *Him*, we will turn away disappointed, when brought into contact with anything that ministers to the lust of the flesh, or the lust of the eyes, or the pride of life.

And one thing more—The wedge of gold, the shekels of silver, and the Babylonish garment, were found

in *the midst* of Achan's tent. That is, they were found in the place where the Lord should have been—"in the midst." This is instructive. If we harbour forbidden things, they will claim the chief place. Satan will not be content with a *corner* of the heart. The Christian who harbours some unmortified lust, may call Jesus Lord, and pass as one of the faithful, even before the eye of a Joshua. But God looketh on the heart, and sees that such a believer has an "accursed thing" in the midst, where Jesus his Lord should be. Let each one of us see that *we* are not the means of carrying such an element of failure and chastisement into the assembly of His saints; for the Lord will judge His people.

—:o:—

EARTHLY BLESSINGS.

"WHEN I look upon myself in temporals, Lord, I bless Thee that I have convenient sufficiency, a goodly heritage; my tents are by the wells of *Elim*, my portion is from the hand of Thy wisdom."

HONEST CONFESSION.

IF you are confessing a fault, do it honestly. A common way of confessing is to say, "*If* I have offended you, I am sorry"—"*Perhaps* I was rather quick"—"*if* so, I am willing to apologise." Now, there is no real confession there. If you have a godly sorrow for what you have done, there will be no *if's*. You will candidly say: "I have sinned—I spoke in the flesh—will you forgive me?" An *honest* confession of this kind is a sure sign of growth in grace. When a carnal believer *has* to make an apology, he casts about in his mind how to do it so that he will not have to *humble* himself any. He finds he must confess; yet he would fain *stand on his dignity* all the while. And so he prefaces his confession with an *if* or a *perhaps*, as if to show that perhaps he has not been wrong after all! This often goes by the name of "confessing your faults one to another." But we see little in it corresponding to scriptural confession. Such con-

fession may soothe the conscience of a believer not walking in the light. But one who walks in the light will not hesitate to humble himself when he needs to do it; nor will he flinch from saying, "I acted in the flesh," even at the risk of its being known among the saints that brother So-and-so had to confess he was wrong.

BROUGHT UP TO IT.

WE must say we cannot agree with the brother who says if he had been born and "brought up" a Wesleyan he would be a Wesleyan still; and that he is in the Church of England for the same reason—he was brought up in it from his infancy. This is the very reason why so many people are Roman Catholics. They were "brought up" Roman Catholics; and therefore they remain such. That is simply taking for granted that the way in which we are brought up is God's way. But if our family up-bringing is to settle our place of worship, that would

effectually set aside all that God says in His Word on the subject; for what would be the use of looking God's Word on the subject, if we have already *concluded* that what we have been brought up to *must* be right? Many are *brought up* to believe that they were Christians *all their days*, and that they were born again when they were baptized in infancy! Because they were "brought up" to that, is it therefore God's truth? Certainly not. And although you have been brought up to attend a certain place of worship, you must not conclude that *therefore* such is the place where the Lord would have you to go. Prove all things by God's Word. See what *He* says. And whatever he has commanded, let it be diligently done.

—:o:—

"O THOU precious saint, stand amazed at free grace, seeing God hath made thy life a spring flowing with His praise."

"As the rivers which flow from the sea run back again into the sea, so those blessings which come from God must always be employed for God."

A TIME TO BE SILENT.

IF we are in an irritated state about anything, that is the very time when we should not attempt to do anything whatever in the assembly in the way of ministry, or even giving out a hymn. When in an impatient irritable state, the *first* thing God calls on me to do is to *judge myself*. That which is born of the flesh is flesh; and that which is born of fleshly ministry must partake of the same nature. Some, when they are roused, fancy that they *must* speak; and the result is that the saints have to suffer an infliction. Better far if such speakers came to the conclusion, "I must hold my tongue until I can speak in a way that will 'minister grace' to the hearers." In many things we know not what manner of spirit we are of. "He that handleth a matter wisely shall find good" (Prov. xvi. 20). "He that is hasty of spirit exalteth folly" (Prov. xiv. 29).

—:o:—

"LORD, whatever I enjoy, let me find Thee in it, and serve Thee with it."

ETERNAL SECURITY.

SOME contend that to preach the believer's eternal security is to encourage the believer to sin; because the believer will say, "I am all right now; I can live as I like, seeing I am *sure* to be in heaven." But, when we fall in with such a professed believer, who wants to live on in sin and yet be sure of heaven, we tell him plainly that he gives *no evidence* that he is a believer at all. When we take the measuring line of Scripture and apply it to him, we say, You come far short of a believer according to this word. When we put him in the scales of the sanctuary, we say to him, Thou art weighed in the balances and art found wanting. No matter what a man *professes*, if he sins that grace may abound, he has no warrant to believe that he is a member of Christ. Now, God's grace never encourages a believer to sin. On the contrary, the grace of God teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." We preach the believer's eternal security; but we do not preach the mere professor's eternal security. We declare God's truth; and we let that truth find its

way between the joints of the harness. We are not afraid to hand out His truth as He has given it, knowing that it will prosper in the thing whereto He has sent it. Many try to bring "the terror of the Lord" to bear on God's people by saying, "if you don't be steadfast, you'll lose your soul." Paul never used such an argument in exhorting to a holy life. It may have a show of wisdom with it; but it is not the wisdom that cometh from above. Paul, when preaching the doctrines of grace, evidently anticipated some to arise and say, "O then, we may sin that grace may abound." How did Paul meet this objection? Simply by pointing back to the cross. "How," he says, "shall we that have died to sin, live any longer therein?" He reminds God's people that they have died to sin; and on that ground he asks how they can think of such a thing as to go on in sin. Such is the grace of God wherein we stand. I have died to sin—I am crucified with Christ. How then shall I live in sin—the very thing to which I have died, and from which I am separated by the cross? —:o:—

"If the Lord give me so choice mercies for my earnest, what rich blessings shall I have for my inheritance?"

THE OBEDIENCE OF LOVE.

IF I obey God simply through a fear of being eternally lost, my obedience is scarcely worthy of the name. It is not the obedience of love, neither is it the obedience of faith. My obedience would thus be prompted by motives of personal safety, and dread of future punishment. If a son in a father's house were to say to you: "I do the things my father tells me, because I am afraid he may cast me out," you would call that a mercenary obedience, if you would call it obedience at all. You would naturally expect the son to say: "I do what my father tells me because I love him, and because I love to do the things that please him." "Ah, then," you would say, "that is obedience now." And such are our incentives to a life of obedience. We love God because He first loved us. And, seeing there is now no condemnation because we are in Christ Jesus, shall we not seek to please Him in all things; thereby manifesting our love: for He has said, "He that hath My commandments and keepeth them, he it is that loveth Me." True obedience is the obedience of love. Fear hath torment. But perfect love casteth out fear.

ORIGINALITY.

IN the articles appearing in this periodical, we lay no claim to what is known as *originality*. By originality we mean, giving out thoughts which nobody ever thought of before. What we aim at is the edification of God's children, no matter whether the "thoughts" we bring forward be as old as the creation. We are not ashamed to expound truths which every one is supposed to know; nor do we hesitate to bring forward these truths again and again, if we judge that need so require. You may say that, "Yon is an old thought—it is in brother So-and-so's book." Very likely; and just as likely we got it from him, in some way or another. But what of that? If it is one of the Lord's thoughts, it is from the Lord, and thus becomes the common property of the family. At the same time it is *possible* that we got the thought where that brother got it—from the Lord; for the Lord can easily communicate the same thought to two or twenty different individuals. But do not let us be concerned about the *channel*. Instead of having a morbid appetite, like the Athenians, to hear some new thing, let us seek to edify one another; and, if His saints are edified by the ministry of His Word, let us not grumble although that particular portion of the Word be a "well-trodden path."

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MAY, 1883.

Vol. 4.

GOD WITH US.

IF we are truly separated unto God, our separation is seen in this, that *God is with us*. This is the separation spoken of in Ex. xxxiii. 16. Moses is speaking to God; and he is saying, "Wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth." Now, this is an aspect of separation which we do well to ponder. *Is the Lord with us?* Moses could have proved that the people were God's people, being descended from Abraham, in whom all families of the earth were to be blessed. Moses could have pointed to past blessings, to the wonders done in Egypt, and to the manna

given in the wilderness. But past blessing is no proof of present power. Moses could not rest in the past, neither could he find satisfaction in being of the seed of Abraham. Nothing less than a *present God* would satisfy Moses. "If Thy presence go not with me," he says, "carry us not up hence." And Moses wished it to be known that he and the people had found grace in God's sight. But how was it to be known? "In that *Thou* goest with us—*so* shall we be separated." Moses, the meekest man, was a separated man. It lay near to his heart—the separation that was to separate God's people from "all the people that are upon the face of the earth." But God must be with them. Moses could not get on without the presence of God. That was to be the evidence of separation—*God with us*. Let

us take up the words of Moses. Let us test our separation by asking ourselves the question: "*Is God with us?*" We may attempt to prove we are God's children; we may point to *past* blessing. But is the power of God with us *now*? Whereby is it to be known that we have found favour in the sight of God, if it be not in this, that *He goeth with us*? It was said of David while but a stripling, "The Lord is with him" (1 Sam. xvi. 18). It was said of Israel once upon a time, "The Lord his God is with him, and the shout of a king is among them" (Numb. xxiii. 21). We must not be content with a separation which falls short of this. If we have not God with us, we are nothing. If God be not with us, how can we ask any one to believe that we are a separated people? But if His presence go with us, shall it not be evident to all around that we are a seed which the Lord hath blessed? There is a proneness to rest in mere outward prosperity as a company of God's people. When numbers increase and every-

thing is going smoothly, do we not find our rest in these prosperous circumstances? We get, in a manner, rich and increased, and then, after a time, we wake up to find that we have been getting on without God!—we have been taken up with our prosperity—pleased to see everything going nicely; but all the while forgetting to ask the question—Is the Lord getting His portion?—Is He pleased?—Is the Holy One of Israel mighty in the midst of us? We can praise God for outward prosperity; but it is a hollow and deceitful thing if God be not with us. There may be outward prosperity and unbroken peace among the saints, although God is not with us; but it is not a God-given peace—it is the silence of the grave. Beloved, let us see to it that God is among us. It is vain for us to point to our heavenly calling—to our separation—to the ordinances delivered unto us of the Lord. It is vain for us to seek satisfaction from the circumstance that we know a great deal about God's Word. What do we know of the

living Word? for the Word was made flesh and dwelt among us;—is He *dwelling* among *us*? Precious is the truth of our heavenly calling, and dear the ordinances delivered unto us. But what are these without *Himself*? The ancient earthly Temple was the spot chosen of God above every spot on earth: yet what was the Temple without the symbol of the divine presence within the Holiest of all? Let us praise God for ordinances and for separation to the Name; but do not let us make our boast in these. Let us boast only in the Lord. Yet, let it be noted that we do not need to cast away ordinances—we do not need to set aside any of “the truth” in order to have God with us. Far be the thought. It is not less truth we need—it is more grace—more of God and His power. When Moses earnestly besought the Lord for His abiding presence, it was immediately after the tabernacle was pitched “without the camp” (Ex. xxxiii. 7). Is this not significant? Does it not re-

mind us who have gone forth without the camp unto the Lord Jesus, that such is the very place in which we most need God Himself? Outside the camp, if God be not with us, how weak—how helpless we are. We have nothing to fall back upon—no vast organization to lean upon—no “mighty man” under whose shadow to trust. The weapons of warfare are no longer carnal; everything is weighed in the balances of the sanctuary. Truly the path of separation is a trying path. But if Thou, Lord, goest with us, all is well. The mountains flow down at Thy presence—the crooked places are made straight. O Thou, who hast been the dwelling place of Thy people in all generations, be Thou our dwelling place. Keep us from resting satisfied with anything short of Thine abiding presence among us; for wherein shall it be known here that Thy people have found grace in Thy sight? is it not in that *Thou goest with us*? So shall we be separated from all the people that are upon the face of the earth.

CHILDREN OF THE NEW CREATION.

*"It is high time to awake out of sleep; for
now is our salvation nearer than when
we believed."*

*"Arise, shine, for thy light is come, and
the glory of the Lord is risen upon thee."*

*CHILDREN of the new creation,
Sons and daughters of the day,
Why this slumbering and sleeping
While my Lord is yet away?*

*Children of the new creation,
High time now to wake from sleep;
Full salvation fast is nearing;
Why, O why, these slumbers deep?*

*Children of the new creation,
Pilgrim band of "strangers here,"
How can ye, this world enjoying,
Find in it such goodly cheer?*

*Children of the new creation,
Hear ye not the call of God?
Rise, put on thy fair adorning;
Go ye forth to meet the Lord.*

*Children of the new creation,
What although the night be long?
We are of the resurrection,
Ours is now the conquerors' song.*

*Children of the new creation,
All arrayed in power divine,
As a mighty man awaking,
O arouse thee—rise and shine.*

*Children of the new creation,
Few and feeble though ye be,
Ye are called "a chosen nation;"
Christ's own name is named on thee.*

*Children of the new creation,
Can we thus that Name belie?—
We whose treasure and whose country
Are beyond that fading sky.*

*Children of the new creation,
Christ the Lord will soon appear—
Soon His soft returning foot-fall
Break on love's expectant ear.*

*Children of the new creation,
Haste, these dreaded slumbers flee;
It is near the dawn of morning—
I must watch, O Christ, for Thee.*

MAYBOLE, 2nd April, 1883.

THE SACRAMENT DAY.

IT has just been the Sacramental Sunday here. The streets have been literally black with professed worshippers; and it is no breach of charity to say that the unconverted have been rushing forward in hundreds to take the sacrament. Born-again people constitute but a fraction of the vast mass who sat down to "remember" the Lord. We have no love for speaking of these things. But how any child of God can look unmoved on such a scene, is a thing we cannot understand. To see poor unconverted sinners sitting down by the hundred, to remember One whom they never knew, and *encouraged* in the idea that they are *worshipping* God, is truly a lamentable spectacle. The very Bible in their hand tells them that their hearts are enmity against God, and that they *cannot* worship Him until they are born again. Yet there they are, in hundreds, and eager to get forward to the sacrament! Whatever Sunday they may be absent,

they are sure to be there on the Sunday of the sacrament. How solemn they appear when the half-yearly sacrament comes round! But what do they care for Christ? Nothing—literally nothing. Nay, do not be startled. What love can an unregenerated man have for Christ? The heavenly fire never burns within that darkened soul. The heavenly dews descend not there. Christ has no dwelling-place in that heart. Yet they must go forward to the sacrament! How the world loves its religion! It reminds one of how the Jews must keep *their* passover, no matter although the Lord of life and glory was lying in the tomb. But how do we know that so many are unconverted? By their fruits ye shall know them. Or, put the matter to the test. On Monday, go through yon vast congregation who on Sunday "paid their vows," and took heaven and earth to witness that they were the Lord's. Ask the simple question, "Are you born again?"—"Is it long since you were converted to God?"

What blank amazement meets you! Born again—converted! What do they know about such things? They can tell nothing about conversion to God. They would rather not talk upon that subject. You speak to them about Jesus;—you say, “Now, brother, I want to tell you something about Jesus.” But they cannot bear the idea of being called “brother;” and as for Jesus, they would rather not talk about Him! How strange; seeing it was only yesterday they commemorated His dying love! How can we explain it? Alas! it is not hard to explain. Such people have never been converted to God: they have no heart for Christ; because they have *never known Him*. We do not blame them in the matter. It is not their nature to care for Christ; for they have never been made partakers of the divine nature. Yet they must be at the sacrament! Their conscience is soothed by being at the sacrament. They are led to believe they are *pleasing God* by being there. But *are* they pleasing God

by being there? Nay, verily. O for some John the Baptist to arise and startle these poor benighted multitudes out of that fondly-cherished delusion that they are worshippers of God! When we think of a devoted M'Cheyne crying aloud to unconverted professors to have a care lest the hand should wither as it grasped that cup, we cannot help asking the question—Where are the M'Cheynes in this dark day? These vast multitudes need faithful testimony that they are going down to a lost eternity through ordinances. If the Bible reveals, as it does reveal, a hell as well as a heaven, then these unconverted communicants are going down to hell with a lie in their right hand. Is it not so? We appeal to every one who has been born of the Spirit of God. Is it not so? *You* know it is. The Christless professor may deny it; but you, child of the heavenly kingdom, know it. The Word of God declares it. Shall we not testify to these poor lost ones—these poor blindfolded ones? If

there is no one, as there almost seems to be no one, to take them by the hand, and tell them they must be born again, let us seize our opportunity for delivering our soul. These "lapsed masses" are perishing. Can we stand by and see them going down without giving the warning cry that except they repent they shall perish?

We know that a remnant of God's people are scattered up and down in the mass of profession to which we have been referring. We know that some of the heavenly seed are to be found at the sacramental feast. Therefore, in all love we would ask, What do ye there, O children of the new creation? Even if the Word of God did not speak plainly on the subject, is there not a spiritual instinct, so to speak, which tells you that your place is not among the *dead*? How can you worship with those in whose heart is the cry, "Away with Him; we will not have this Man to reign over us"? Bear with us—we speak not to wound, but to entreat as brethren—How can you

encourage these poor worldlings in the idea that they are worshipping God? Does not the Lord say, "What fellowship hath light with darkness?" Does He not say, "Come out from among them, and be ye separate"? But where is our place, you say. We answer that the place of the holy seed is with the holy seed. The living stones are to be together, and Christ as Lord in the midst. You know that such would be dear to His heart. Can we not, then, leave consequences with Him? In speaking to *you*—born-again ones—we do not need to discuss the question so often asked, "But how are you to *know* who are God's people?" This might, indeed, be clear from what we have already said. But you know well that God's people know one another. How soon we discover those who understand the language of Canaan! You know us—we know you. Strangers and pilgrims here, how soon we find each other out! If the world must have a religion, let it have it; but why should we,

saints of the Most High, have fellowship with them in the solemn mockery of worshipping Him, whom in heart they refuse and in life they deny? We commend these few remarks to the Lord's people, everywhere scattered abroad. We have believed; therefore we have spoken. We do not want to have the best of an argument. We seek the Lord's people—not theirs, but them. We seek the welfare of the heavenly seed. We realize our relationship, as members one of another, too vividly to wantonly wound a member of Christ, though faithful are the wounds of a friend. The language of our heart runs rather in the strain of the weeping prophet, when he says, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

—:o:—

WE are not only to *read* the Word, but we are to *go by* the Word. By Thy statutes is Thy servant *warned*. But what purpose will it serve to be warned, if we take not heed to the warning?


THE BROKEN BOX.

(Mark xiv. 3 ; John xii. 3).

IT was when the box was broken, that the house was filled with the odour of the ointment. And, in like manner, we too must be broken, before we can be a sweet savour of Christ. There can be no savour of Christ where there is an unbroken will. You sometimes hear the expression, "He is an unbroken man—there's a spirit there that has never been broken." If such be the case, then the house has never been filled with the odour of the ointment. If *my will* is not given over to the Lord, it is clear that I am not given over to Him. Let the will be broken—let God break it. Many would fain go to heaven, and yet do their own will. Let us see that we are delivered from this. The broken will is soon manifest; for as the ointment reveals its own presence, so is it with Christ. He cannot be hid; and, wherever He reigns as Lord, His Name is as ointment poured forth.

A COSTLY LESSON.

(2 CHRON. XXV.)

 HUNDRED talents of silver for a single lesson (verse 6). Surely high fees are paid in God's school. The world says there is no teacher like experience. This is true in the things of God, as well as in the affairs of the world. What we fail to learn, or rather what we refuse to learn, from God and His Word, is often the very thing which the Lord has to teach us by dear-bought experience. We are bent, it may be, on doing some particular thing. The gentle voice of the Spirit—the plain teaching of the Word—would counsel us not to do that thing; but we have already *made up our mind*. And so the Lord *allows us* to have our own way, that He may teach us that it is not *His* way. But when we put God to the trouble of teaching us in this way, we have generally to suffer loss of some kind in the matter. Thus, in the passage before us, Amaziah, king of Judah,

hired an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. This, no doubt, seemed a wise step, and one calculated to ensure success. An hundred thousand mighty men of valour was surely something to rely upon. Indeed, in the eyes of Amaziah, victory would appear certain, seeing he had such an host to help him. But one thing had been forgotten: the Lord's counsel had never been sought in the matter! The hiring of these mighty men of valour was not according to the mind of the Lord at all; and the thing that Amaziah looked upon as *sure* to bring success, was the very thing which God said would cause defeat. After Amaziah had the men hired and the money paid (and a large sum it was), we find these words: "But there came a man of God to him." What a gracious God is our God! He could have allowed Amaziah to go to the battle, and through defeat to learn that God was not with him. But, in grace, the Lord sends a "man of God"

to warn of impending calamity. How often we have found it so. How often, in our every-day life, does the Lord come in by His Word—His Spirit—or by some “man of God,” and restrain us from doing something which we would have cause bitterly to regret. How much then do we need the opened ear, and the patient waiting, that we may catch the mind of the Lord, and thus be delivered in every evil time. The “hasty spirit” rushes onward without “taking time” to wait on God, and finds, when too late, that the way chosen has not been the Lord’s way. The waiting spirit must hear God’s voice saying, “This is the way; walk ye in it.” The man of God said to Amaziah, “O king, let not the army of Israel go with thee; for the Lord is not with Israel. . . . God shall make thee fall before the enemy; for God hath power to help and to cast down” (verse 7, 8). Amaziah saw at a glance that, if the hundred thousand men of Israel were to be sent home, he would lose his hundred talents of silver;

and, very naturally, he asks the question, “But what shall we do for the hundred talents which I have given to the army of Israel?” It seemed hard that such a large sum of money should be lost. The king was loth to part with it: he wanted to see some return for his money. But “the man of God answered, The Lord is able to give thee much more than this.” What mattered it about the silver, so being that Amaziah learned a lesson in God’s school. The Lord was able to give him much more than all he had lost. It was no doubt somewhat trying to obey the voice of the Lord and send the mighty men of valour home again, and to trust only in the Lord, who is not straitened to save by many or by few. But what was the result? The result was that the Lord delivered the children of Seir into the hand of Amaziah. God ever honours faith. A hundred talents of silver was a goodly sum to pay for one lesson in the path of faith; but Amaziah had to pay it. How often in our experience have we to

pay dear for some lesson of a similar kind. After going into something in which we see that God is not with us, we naturally say to ourselves, "And is all this money to be lost?—Is all this labour to go for nothing? It is very humiliating to pull down a thing when it is so well on in the building. Seeing the money has already been paid, would it not be better to go on with it?" In other words, "What shall we do for the hundred talents which I have paid to the army of Israel?" Thus we would fain cling to our own ways and our own thoughts; for it is hard for the flesh when we have to say, "I have made a mistake." But Amaziah virtually admitted he had made a great mistake, and had lost a hundred talents of silver. And it was then that God came in and gave him his heart's desire. No one will doubt that Amaziah's case has been repeated, times without number, in the history of God's people. Let us learn from it to take counsel at the mouth of the Lord in all things; and, if in any-

thing we find we have taken the wrong way, let us be ready, like Amaziah, to take God's way, although we may have to pay a high fee for the lesson we have to learn.


LIVE IN THE POWER.

IT is easy to talk about preaching in the power of God; but before I can do this, I must *live* in the power of God. If my daily life be accompanied by God's power, my preaching will not be devoid of that power. How often it happens that we live "at ease" until near the time when we have to say a word in the gospel, it may be; and then, all of a sudden, we get aroused up to see that we must have God with us if the preaching is to have any weight. This is quite right; but we should have God with us all the time, and then we will be always ready to testify for God and for His Christ.

—:o:—

"It is safe and pleasant walking when God leads the way."

THE FATHER REVEALED.

HRIST was the Revealer of the Father. When Philip said, "Show us the Father, and it sufficeth us," the answer was: "He that hath seen Me hath seen the Father" (John xiv. 8, 9). The only begotten Son, which is in the bosom of the Father, He hath declared Him (John i. 18). Christ came not to do His own will, but the will of the Father (John vi. 38). He spake not His own words, but the words of the Father (John xvii. 8). The work which He did was the work which His Father gave Him to do (John xvii. 4). The cup—that bitter cup—was the cup which His Father gave Him to drink (John xviii. 11). If men were in darkness as to the character of God, that darkness need not continue; for the darkness was past, and the True Light was shining (1 John ii. 8). The heart of the Father was laid bare, so to speak, in the Son, who was the express image of His person—the brightness of the Father's glory (Heb. i. 3). The

Man of Sorrows was ever revealing—ever telling out the heart of God; and little wonder that they wondered at the gracious words that proceeded out of His mouth (Luke iv. 22); little wonder that they said, "Never man spake like this Man" (John vii. 46). Christ revealed the Father. Are we, beloved, revealing Christ? Have we not learned what is our mission as "sent" ones? It is to reveal Christ. "*As Thou hast sent Me into the world,*" said Christ, "*even so have I also sent them into the world*" (John xvii. 18). Christ was the sent One: we are the sent ones—sent to declare in this dark world, the Only Begotten of the Father. I do not say that we are necessarily sent to be public preachers, although we should always be ready to testify. What I mean is, that our whole *manner of life* is to be a practical declaring of Christ—showing forth the virtues of the Son (1 Pet. ii. 9)—manifesting His life in these mortal bodies (2 Cor. iv. 10)—Christ living in me (Gal. ii. 20)—Christ speaking in me (2 Cor. xiii. 3). Thus are we to

MAY, 1883.

THE BELIEVER'S PATHWAY.

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declare Him. High privilege—holy calling! Do those around know us as sent ones? Does our manner of life tell that we are not our own? Are we revealers of Christ? Although Peter and John were perceived to be “unlearned and ignorant men,” the rulers “took knowledge of them that they had been with Jesus” (Acts iv. 13). Are we taken knowledge of that we have been with Him?

PREACH THE WORD.

“**P**REACH the Word.” That must not be neglected, no matter how mere professors may be multiplying around. Let our care be that the gospel is preached with the Holy Ghost sent down from heaven, and, as to fruit, what is good the Lord will give. Satan tries to counterfeit everything that bears the image of Christ; but this must not discourage us. The same gospel that Paul had, with the same simplicity, is enough for us, if the power of God be with it.

IF THE HEART BE RIGHT.

IT is dreary work getting believers put right outwardly, so long as there is something wrong inwardly. It is like shifting the hands of a clock which has got something materially wrong with it—you need to be always shifting the hands. So is it with believers. When the heart is right with God, everything is right; and it is then easy to learn the ways of the Lord. If, however, the heart is not right with God, you may teach and preach, and lay down God's Word as plain as the ten commandments; but it will be of little avail. The Lord deliver us from being thus joined to our idols, and walking in the light of our own fire. Let us seek, above all things, the broken will that shall seek only to *know* the Lord's will in order to do it. How easy it is to admonish one another, when we are walking in the fear of God and the comfort of the Holy Ghost!

—:o:—

“WHEN prayer leads the van, in due time deliverance brings up the rear.”

CIRCUMSTANCES.

IF it is only *circumstances* that has taken me "outside the camp" to the name of the Lord, circumstances can take me back again; the reason simply being that circumstances change. But God's Word never changes; and if His truth takes me outside, to gather in His Name alone, then His truth can keep me there. To be separated by the truth is a vastly different thing from being separated by circumstances. People may leave the systems of religion merely because they are uncomfortable and dissatisfied; and so long as everything goes smoothly, they may maintain their separated position. But whenever any little trouble arises, they conclude that they must have made a mistake, and so they return to the place from whence they had come out. It is sad that such things should be. But these things need not stumble any one who proves all things by God's Word. The truth remains unaltered. Our place with the

rejected Lord Jesus remains the same, no matter who may go or come. If circumstances are to guide us, truly we will have a shifting time of it. We would thus be here to-day and somewhere else to-morrow. But by giving heed to *the Word*, we are delivered from being carried about with every wind of doctrine. Circumstances may be favourable or they may be unfavourable—it may be an "evil time" with us, or it may be a "good time." Yet it matters not to faith. The Lord by His word, has gathered us together unto Himself; and there we remain. We did not come out to comfortable circumstances. No. We went forth unto the Lord Himself. We find trials in the path of faith—many trials, new trials every day. But such trials only make it all the clearer that it is the path of faith. There is a cross to be taken up—a reproach to bear, and, very likely, affliction to suffer with the people of God. But, like Moses, we esteem this greater riches by far than the treasures of Egypt.

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A PRACTICAL TEST.

AND so you are not sure whether that thing is wrong or not—you would not like to call it sin, you say. But, dear brother, tell me this: is it helping your soul to prosper? Is it drawing you nearer to God? Or is it blunting your spiritual appetite—causing you to lose relish for the things of God? That is how to look at the matter, if you are not sure about it. If it is bringing leanness on your soul, it is clearly the wrong thing for you. What can recompense you for such a calamity as leanness sent upon your soul? Tell me, is there anything that can outweigh the loss—the eternal loss—at the judgment seat? Let not a little fleeting gratification rob you of an eternal weight of glory; and remember that “whatsoever is not of faith is sin.”

—:o:—

“THERE is a sleep of presumption; God deliver us from it. There is a sleep of holy confidence; God help us so to close our eyes” (Psa. iii. 5).

THE APPLAUSE OF MEN.

SOME, for the paltry and fleeting applause of men, would barter away the Master's “well done” at the judgment seat. But surely it bodes ill for a child of God—an heir of glory—to hang thus upon the world's smiles! Yet many seem to *live* upon the approbation of the multitude, whether the multitude be composed of saints or sinners, or both. Paul did not seek to please men (Gal. i. 10). The Master received not honour from men (John v. 41), and said, “Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets” (Luke vi. 26).

UNTO HONOUR.

WE read in Scripture of wooden vessels and of golden vessels. But, whether of wood or of gold, the vessel must be unto honour—clean, so that it may be used by the Master. No matter what we are, unless we are *clean* we can be no pleasure to God. Satan can have no power over a man that is clean, and in prayer and praise fighting daily.

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REALITY IN SERVICE.

SOME time ago a brother stood up on a public platform and said: "It is several years since I have been able to stand on a platform and preach; but it is only a few months since I have received power to live for God in private life." Now it will be readily admitted that it needs more grace to live for God in private life than it does to stand on a platform and preach—that is, looking at the thing from a manward point of view; and, in making his confession, the brother opened up a subject of vaster importance than many are aware of. Power to live for God in private life!—Is it not a neglected subject?—Is it not one from which there is a general shrinking? When the body is in a wasted condition, we do

not care to look much at that pale emaciated face in the looking-glass. It tells us too much. We would rather not examine it too closely. And it is the same when the soul has got wasted by lack of the heavenly unction and dearth of the heavenly dew. Nowhere is barrenness of soul more conspicuous than in private life. In the social circle, beside the "homestead hearth," we appear something near to what we really are. Restraint is there thrown off, and out of the abundance of the heart the mouth speaks. It is in private life that we leave our true impress on those around us, be the impress good or bad. It is what we *are*—not what we *preach*—that is the true measure of our influence on those around. In these days preachers are like books: there is no end of them. But it is no breach of charity to

say that there is a terrible scarcity of what we might call *Holy-Ghost preaching*. As a brother, now far away in the foreign field, once said to us: "Have you ever observed what a dearth there is of the *ministration of the Spirit*?" Is it not an interesting inquiry to ask the question: Why is there so much platform preaching that seems entirely to lack the energising power of the Spirit of God? Why so much preaching that falls flat and dull on the ears of both saint and sinner, causing one sometimes to wonder if the Lord is "in this place" at all? We make bold to answer the question by saying: it is because such preachers are *not living for God in private life*. They may be as eloquent as an Apollos, or as learned as a Gamaliel; but if the living waters are not flowing in private life, they will not flow from the platform. One's very consciousness of these inconsistencies in himself, will hamper him seriously on the platform, if he have any conscience left. But the sad thing is that many preachers

seem to have no conscience in the matter. They can be as solemn on Sunday as if the end of all things were at hand; and on Monday they can be as jocular as the very worldling. One day ministering as the messenger of God, and the same day enjoying the world's jokes, or making jokes for the world to laugh at! These are no imaginary things. They are too sadly true. Preaching has become a kind of profession; it is done for the most part as a matter of business; and many who "take no titles" have caught the infection. It is looked upon as a "nice thing" to preach. One is considered a good way up when he can occupy a quarter of an hour or so—in a word, preaching has become *popular*. And what is the result? The result is that untried, unproved men are rushing in "where angels fear to tread." Men who should be ruling their own houses, are found attempting to rule the Church of God. Men rise to teach, who have never learned to rule their own spirit; and dear, godly, simple

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brethren are carried away by the same current, and fancy they are never right unless when they are preaching, while they forget that their *true* place in the body may be a much more obscure one than the one to which they aspire. Brethren, let us see that we do not get ensnared by a mere desire to hear our own voice. We do not say, let there be less preaching. No. But we do say, let there be an honest heart-searching before God, to see that, in private life, we are living in the power of the Holy Ghost. If there were as great a desire to live for God in private as there seems to be to preach in public, there would be a revival such as we rarely see. Let us ponder this—all of us who seek to serve God in any way, whether it be in public preaching, house visitation, giving away a tract, or standing with the Lord's people on the street. If the solemnity of eternity and the joy of the Lord do not go with us in private life, our public utterances will only be "as sounding brass or a tinkling cymbal."

The man who has power with God in the closet, is the man who has power with God in public. If the power of God in private life be wanting, you may, nevertheless, be reckoned a great preacher, and be accepted of men; but the judgment seat will reveal what God's thoughts have been. Many a brilliant preacher has seemed quite a different individual after staying in some saint's house for a week; because the "platform power" seemed to be utterly wanting in his private life. Beloved, let us be without hypocrisy. Let us not appear to be what we are not. Above all, let us see that the power of Christ is resting on us in private life, remembering that we are *all the while* as *really* in His presence as when in the meeting of the saints. And if, in private life, we maintain our character as separated ones to God, our public service shall be ordered of Him. The Lord shall open our lips, and they shall show forth His praise.

—:o:—

"HE best knows himself who best knows the Word."

USEFULNESS DESTROYED.

BUT you have destroyed your usefulness." We are often told this. But, it may be asked, what mistake have we made?—what terrible thing have we done, which has resulted in our having (as some say) destroyed our usefulness? We have simply acted in obedience to the Word of God in coming out of the systems of religion around us and gathering together simply in the name of the Lord Jesus, to be guided by His Word alone. We ask, what evil have we done? In so doing, have we not acted simply in accordance with God's Word? No one seems able to deny this. "But then," we are told, "you have destroyed your usefulness — you have lost your influence over the people." Very well; be it so. If we have done the thing which God tells us in His Word to do, *He* will take care of the consequences. Is such-and-such a thing clearly enjoined by the Word of God, my dear brother? Then, why do you

not do it? "Ah," you say, "but you must consider the *consequences* of doing such a thing." But has *God* not considered the consequences? Some of the Lord's dear children act as if they saw further into the future than the Lord Himself. They do not mean to do that; but they act as if the Lord had forgotten about the consequences! It is not well for us to be wiser than God. If we hesitate to do what He says, out of a dread that we would lose our influence over the people, should we not be inquiring if our influence is *from God*? If our influence is from God, it could not be made any *less* by acting in accordance with His Word. Nay, such an influence would be *strengthened* by every step we took in obedience to that Word. Let this be pondered by all who are afraid of their influence. We find Paul one time saying, "All they which are in Asia be turned away from me" (2 Tim. i. 15). Now, if Paul had lived in the present day, many would have said to him: "You must have made

a great mistake—you have lost your influence over the people.” But Paul had made no mistake in the matter. He was faithful for God, and left consequences with Him. Man judges by the outward appearance, but the Lord looks on the heart. If we follow out the teachings of His Word, we will be found doing things—the very doing of which will cut at the root of the Christless religion which the world is so fond of. Can we wonder, then, that the world will turn round and say, “We don’t like these doctrines”? The doctrines of Scripture leave the worldling nothing to glory in. They take every religious prop from beneath him. If you let the world have its religion, the world will let you have its influence and its patronage. But alas for the influence that is bought at the expense of the truth of God. Let us do what the mouth of the Lord hath spoken, and *He* will take care of the influence. If we are found honouring His truth we can easily afford to wait till *the day* declare what our influence has been. At

the same time it may be instructive to look at two characters in God’s Word, whose histories show clearly where real influence lay: *Lot* sat in the gate of Sodom, while *Abraham*, his uncle, was away out yonder in the plain of Mamre. Lot at first had pitched his tent towards Sodom. Then his tent disappears. He had thrown off his pilgrim character; he was a *dweller* in Sodom. And he soon rose to be a man of *influence*. He sat in the gate of Sodom—a place of honour. What a power for good he would be—what a *useful* man. Thus many might have said; but God’s Word does not say so. Lot’s experience in Sodom seems to be summed up in these words of the inspired penman: He “vexed his righteous soul from day to day with their unlawful deeds” (2 Pet. ii. 8). At last the trying time came. Sodom was to be judged. It will *now* be seen where the influence lay. Lot warns his relations of coming destruction; “but he seemed as one that mocked unto his sons-in-law” (Gen. xix. 14). Alas, for his influ-

ence. It was found worthless at the very time when it was most needed. His influence had been gained by departure from God's path; and, in the end, the very people over whom he should have had influence, would have torn him in pieces had they not been struck with blindness by the messengers of God. Solemn warning for every follower of the Lord. The city was destroyed, and Lot, saved so as by fire, was dragged out to end his days in shame and obscurity. As some one has said: all that Lot accomplished seemed to consist in leaving, as his posterity, the Moabites and the Ammonites, who turned out to be the determined enemies of the people of God. But what of Abraham all this time?—the one who was outside of Sodom altogether, and who might be said to have *no influence* whatever? What of him? He was pleading with God for Sodom, and was prevailing. He had influence *in the presence of God*. That was where the man of faith wielded his influence. If there was a man on earth at that

time who would have been the means of saving Sodom, that man was Abraham. He seemed to be the only one who had influence in the Court of heaven concerning Sodom. He appeals to the Lord—"Shall not the Judge of all the earth do right?" The Lord tarries, and speaks with him face to face, as a man with his friend. If *fifty* righteous be found in the city, will the Lord destroy it for fifty's sake? No. For *forty-five*? No. For *forty*? No. For *thirty*? No. For *twenty*? No. For *ten*? No. What power that man of faith had—what influence! He stopped at ten. Perhaps he was ashamed to go further. "Humanly speaking," as we say, Abraham was almost the means of saving Sodom. This man of faith became the father of many nations, and of him, as concerning the flesh, Christ came. But we may not tarry here. Let our influence spring from obedience to God's Word, and dwelling in God's presence; and what is good He will give. Men, and perhaps our brethren, will misunderstand

us ; but He that judgeth us is the Lord. Let us wait patiently till the judgment seat shall reveal all things. Let us occupy till He come, acting as under His eye, and so serving Him and walking before Him, that we may be found "*well-pleasing*" when He shall reckon with us in that day.

MURMURING.

ISRAEL of old were no sooner out of Egypt than they commenced to murmur. And, strangely enough, no sooner did God begin to call a heavenly people and to build His Church, than we read these sorrowful words, "And . . . there arose a murmuring." Everything seemed to be going well with the early Church. But Satan got the advantage ; and it is a great victory for him when he can get saints into a murmuring spirit. You need not expect to enjoy any soul-growth if you allow this spirit to possess you. Truly it eats in as doth a canker. The murmurer is easily known. He is never

heartily pleased with anything. He never finds things just as he would like them. He has an endless catalogue of faults to point out all round about. Nobody is right, and nothing is right. Brother so-and-so has *this* thing wrong with him ; and, as for sister so-and-so, he knows what *she* is. The murmurer is always on the lamenting strain, and seems never to be comfortable except when nursing his own discontent. There seems to be no sun in his sky ; and, from continually dwelling in the shadow, he partakes so much of the dark side of things as to cast a shadow wherever he goes. This, of itself, would be sad enough ; but the worst of it is that he gets sympathisers. And we write these lines with the view that he should have *no* sympathisers. Some diseases are most effectively dealt with by spare diet ; and this disease of murmuring is best dealt with by *starving* it. Give the murmurer nothing to feed upon. It may be, among the believers where your lot is cast, that the murmuring spirit

is showing itself. If so, dread it as you would dread a scourge. And what you and I have to do is to see that you and I are not murmurers. How grieving to the Spirit is that discontent which Satan would have us to be constantly nursing. Israel's history is given us to the intent that we should not lust after evil things as they also lusted (1 Cor. x. 6). "Neither murmur ye as some of them also murmured" (ver. 10). Murmurers are spoken of in Jude: "These are murmurers, complainers, walking after their own lusts." Therefore, beloved, let us "do all things without murmurings" (Phil. ii. 14). At the same time, we must observe that there is a great difference between *murmuring* and *mourning*. There is a Scripture which says, "Blessed are they that mourn;" but there is no Scripture which says, "Blessed are they that murmur." The mourner tells his griefs to God; the murmurer tells them to every one but God. There may be much to mourn over; but there is never anything to murmur at.

This leads us to observe that there are many believers who seem to be pleased with anything, no matter whether God is in it or not. When this is the case there can be no mourning before God; for we cannot mourn if there is nothing to mourn about. True, each one can mourn over what he sees wrong in himself; but the Scriptural idea of mourning embraces far more than one's own self. Samuel mourned for Saul—Moses for Israel—and Jeremiah for the desolations of Jerusalem. Paul had continual heaviness of heart for his brethren's sake, and mourned even to tears over the state of things even in his time. We want more of such godly mourners—more weeping Jeremiah's. More of their spirit will keep us from calling good evil and evil good. Thus, instead of murmuring to one another, we shall tell God about everything, and have power with Him and prevail.

—:o:—

"WE need not fear a frowning world while we rejoice in a prayer-hearing God."

NOTES OF CONFERENCE ADDRESSES.

SOME think that we are servants of God only when we *preach*. But we are servants of God in serving an earthly master (Col. iii. 24). We are servants of God towards our family, and servants of God towards our servants. Our whole life should be a life-long service, and everything should be done as before God.

As serving ones, our responsibility towards God begins *in the closet*. Don't forget that. We must begin by seeking God's face. I sometimes fear there is too much trying to keep our outward ways right, while we neglect inward work. If this dealing with God in secret is going on, then no fear but the outward dress—the modesty—the chaste behaviour, will come all right.

It is easy to judge one another, brethren; but the Lord would have us to judge *ourselves*. Look at Isaiah, fifth chapter. It is woe to *them*,—woe to *them*,—woe to *them*,—six times over. But pass on to the sixth chapter, where you see Isaiah in the presence of God, and you find the prophet's woes all confined to *one* person, and that is *himself*. It is

now, "Woe is *me*." That is what we want. We want to get into the presence of God that He may show us ourselves. Were you in His presence this morning before you came to this meeting? Were you *humbled* there this morning before God? You may go into your closet with high thoughts of yourself; but depend on this, if you have a dealing with God, you will come away with very low thoughts about yourself. You will be ready to exclaim, "I am a man of unclean lips." You must get into the presence of God with this word shining on you and showing you the abominations of your own heart. There must be closet work, if you are to be anything for God. I am not speaking just now about giving away tracts—no fear of that; and no fear of the testimony in the railway train or the tramway car. If you have come out from being face to face with God, the *service* will come all right. How often you find a Christian in a tramway car with his head buried in a newspaper. You see working men rushing to buy a halfpenny newspaper, and poring over the filth of murders and suicides, and the next time you see them is at the morning meeting to break bread! No wonder our meetings are dull when this

is the kind of feeding that so many of God's people are indulging in. Brethren, we want so to get into God's very presence that we will cry out, "Woe is *me*, for I'm undone."

We are left down here for a purpose, and that is to live for God—to *do* His will. I remember one night, in a little meeting away among the mountains where I come from, that a simple brother got up and told us of a treasure he had found in Acts i. 1—"The former treatise have I made, O Theophilus, of all that Jesus began, both to *do* and *teach*." Christ *did* His Father's will as well as taught it; and you know that we are to follow in His steps. This led me to Matt. v. 19: "Whosoever shall *do* and *teach* . . . the same shall be called great;" and I saw at once that I was to look after *myself*. Was I *doing* God's will as well as *teaching* it? The first thing is to *know*, then to *do*, and then to *teach*. This is what Ezra did (Ezra vii. 10). For the glory of God, don't let any one stand up to *teach* if he is not giving attendance to the *doing*.

When a brother gets into a bad state, and is absent a while from the meeting, our great concern is to get him back to the meeting. But let us get the brother *back to the Lord*;

and then it is an easy matter to get him back to the meeting.

Nehemiah wept when he saw how the wall of separation had been broken down. The heathen went in and out as they pleased. Do we mourn the desolation of God's people in these days? That brother's wall of separation has been broken down. See how the world comes in at the gap. He and the world are on the best of terms; and the world's ways and fashions and enjoyments are coming in through the broken wall: and often, alas! our sons and daughters go to the outside heathen world for their joy and their fashions, and even for a partner in life! And yet we are out to the Name—are we? O, for reality. Let each one of us see to building the wall before our own door.

Holy boldness is the portion of the believer. The Lord Jesus now sits on the very Throne that demanded satisfaction for sin. The Throne of Judgment has become to us the Throne of Grace, so completely has Christ met every claim against us as sinners.

Be faithful witnesses for God in your family; and if you live for God there, it will not be hard to speak for Him. Have you taken your children

one by one, and knelt beside them, and tenderly pointed them to Jesus? Or have you been afraid to do this, knowing that your own inconsistencies would have condemned you? Then get down before God, and judge all these things.

If you are living with a judged conscience before God, there will be a power about you, even when you are not speaking. An unjudged Christian will feel in your presence as if God were present, and say to himself: "That man has a communion I know nothing about."

When anything is wrong in the Church or the family, the first thing to do is to get near the Father. Some sorrow often causes us to draw near to the Father; but if all our sorrow leads us nearer to Him, it will be a blessed sorrow—

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."

You will never get power to lay down what is wrong until you get near the Father. Go into a family where every heart centres round the father of that family, and you have a united family. But if the half of that family don't care anything for their father, it is a divided family. So is it among believers. What we need is to get

near the Father; and He knows what we have need of. He feeds the ravens—they get all they need from Him; and does your Father not think more of you?

Tell the Lord about it. No fear of two Christians quarrelling *on their knees*, as they bend their heads to to come to the Father.

Reference was here made to some poor Indians who had got converted, and were wont to go to a retired grassy spot to pray. One brother kept so much to one spot that it was worn bare of grass. But lukewarmness crept in, and the retired spot was not visited so often, and the grass soon grew on it again. And when some faithful brother called on the absentee to see why he was not at the meeting, the word of exhortation time after time was this: "Brother, the grass is growing over your place." Let me apply this to those in this meeting to-day and ask you: Brother, is the grass growing over your place in the prayer meeting? Why were you not there? I think we should miss one another more than we do. In an earthly family, say of twelve, if one or two is amissing from the table, how soon you hear some one asking, "Where is Jane?"—"I wonder what has become

of Jane?" Do we thus miss one another from the Table on the first day of the week?

When the Lord asked Peter, "Whom do ye say that I am?" Peter answered, "Thou art the Christ, the Son of the living God" (Matt. xvi. 16). "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Ah, beloved, every desire we have after God has come from God Himself. Flesh and blood never kindled a spark of divine love in the soul of man. Flesh and blood never gave you the desire to come unto the Lord Jesus and commemorate His dying love.

In these days there is a great danger of high talk and low walk. I fear there is a scarcity of the *lowly walk before God*. The Judgment Seat will reveal all hollowness and emptiness. Everything will be seen in the full blaze of the light of God on that day. Yet the cup of cold water will not be forgotten; and the cup of cold water is to be given to that brother because he *belongs to Christ*. Is this our motive in doing some little thing for a brother or a sister? Is it because that one *belongs to Christ*?

HOW FAR DOWN.

"**W**HAT grace is upon brother so-and-so," we sometimes say. A sort of envy arises in our hearts. We wonder how he has got so far on. The Lord seems to have exalted him. How has it come about? But, before asking how it is that we don't seem to be so far "up" as he is, let us ask the question, have we ever *come so far down* as that brother has come? Have we ever humbled ourselves under the mighty hand of God, as that brother has done? The Lord exalts us *only in proportion as we humble ourselves*. The only way to the mount is through the valley. There is no 'near road.' The Lord Jesus "*humbled Himself*, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii. 8, 9). Mark that "wherefore." The humiliation and the exaltation cannot be separated. No one ever descended so

far as Christ; and no one was ever exalted so high. Let us ponder this in regard to our own walk and service, and our place in the church. How far have we *come down*? Are we known as those who "stand up for our rights?" Am I known as one who wishes to be a prominent man among my brethren? Do I leave the impression that I am a humbled and broken one under the mighty hand of God? It is true that humility is not an outward thing; and may God deliver us from a pretended humility—a merely trying to feel very humble. Yet, although humility has its place in the heart, it has outward manifestations. If you are humbled before God, it will give a colouring to your whole life—"But," some one says, "what have I to humble myself for?" Alas, that such a question should be asked. What had *Christ* to humble Himself for? Yet we read that He humbled Himself. Before honour is humility (Prov. xv. 33). If it is honour from the world or even from one another, humility may

not come before it. But if *God* is to honour us, humility must come first. It is one of the hardest things in the world to convince a conceited brother that *he* is conceited. You may preach in the meeting about humility among God's people, but it never seems to dawn upon him that he is *the man*. He fondly believes he is a "humble brother." But when some one, perhaps with more faithfulness than wisdom, goes up to him and speaks to him about his *lack* of humility and how a more humble sphere would be more becoming, immediately the "humble brother" becomes petted, or pays you back in your own coin, or tells you he doesn't care what *you* think. Such manifestations are all begotten of *pride* of heart. They are no evidence whatever of humility. It is such things as these that test our humility. Tell me how much a man can bear, and I will tell you how much he has been humbled before God. There are many of God's people who can't bear to be told anything about

themselves. When you are talking to them, you feel you are on dangerous ground. You must on no account hint that there is anything wrong with their spiritual condition, else they will reckon you as not one of their friends. What is the root of such a state of things? It is *pride*. Let us be delivered from such a condition of soul that cannot bear to be told what is wrong about us. So-and-so seems a nice quiet brother, does he not? "Yes," you are told "but *cross him* and you will soon see what he is." Pride again, you see. Beloved, let us have grace to bear being crossed and thwarted. That brother was well known to the saints. They seemed to have taken a careful reckoning of his spiritual whereabouts. What a pity, you say, that the brother does not know that himself. Very true; but what hinders him from knowing it? It is pride. He may *submit* to being crossed, and do it with very "bad grace." Humility, on the other hand, bears all things with the grace of Christ, and is ever seeking

to learn, although it should be, as the old proverb says, to "learn from an enemy." The meek will the Lord guide in judgment; and the meek will He teach His way (Psa. xxv. 9). When we take our place as learners at the Master's feet, it is to learn of One who is *meek* and *lowly* (Matt. xi. 29). Blessed are the meek (Matt. v. 5). God resisteth the proud, but giveth grace unto the humble (Jas. iv. 6). For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke xiv. 11). "The humble shall see this, and be glad; and your heart shall live that seek God" (Psa. lxix. 32).

—:o:—

"FOR want of looking up, many a prayer is lost. If you do not believe, why do you pray? And if you believe, why do you not expect?"

"How can we expect the Lord to open the windows of His grace, and pour us out a blessing, if we will not open the windows of expectation, and look up for the promised favour?"

JUNE, 1883.

THE BELIEVER'S PATHWAY.

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TO BE NOTHING.

TO be willing to be nothing for the blessed Lord's sake—that is it. And if the elder brethren will get down and be humbled, and be willing to be thought nothing of, there will be a victory. We want examples of the grace of humility. When the disciples said unto the Lord Jesus: "Who is the greatest in the kingdom of heaven?" He set a little child in the midst, and said, "Who-soever shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 1-4). Now, put a little child down there in the centre of the meeting, and at once it is taken up with you who are sitting near—it does not seem to be thinking of itself at all. Let us have the child-spirit; and that means—so much taken up with Christ that we will forget ourselves entirely.—*Conference Jotting.*

—:o:—

"LORD, I would not care for heaven, were it not for Thee."

POLISHED—HID—WELL-PLEASING.

(Isa. xlix. 2; 2 Cor. v. 9, R. V).



LORD, I would be *burnished*,
And in Thy quiver *hid*;
By Thee prepared and furnished
To do as Thou wilt bid.

Devoted to Thy service,
A waiting one I'd be,
That I may be well-pleasing,
O Master, unto Thee.

Though trials—the severest—
May thereby rend my heart,
Though ties be snapped—the dearest—
As with the rust I part;
Yet *polish* me till in me
Thy likeness Thou shalt see,
That I may be well-pleasing,
O Master, unto Thee.

Then, *hid* within Thy quiver,
I near Thy hand would lie,
Contented to be ever
Unseen to human eye.
When active, I'll be happy;
When passive, I shall be
Still happy, if well-pleasing,
O Master, unto Thee.

O this is what I covet,
Thy sweet approving smile;
Earth's praise, If I should love it,
Would but my heart beguile:
When Thou shalt reckon with me,
Rich my reward shall be
If I be found well-pleasing,
O Master, unto Thee.

Galston, April, 1883.

The 1880 VOLUME of "PATHWAY"

is being reprinted. See special notice as to this in March number. The reprint is just about ready. We expect to send the volumes out before the end of this month. Orders are being now received, Price ONE SHILLING, *post free*, bound in Cloth as before.

The 1881 VOLUME (Bound in Cloth)
is still to be had. Price ONE SHILLING (*post free*).

The 1882 VOLUME (Bound in Cloth)
is now on sale.

Price ONE SHILLING (*post free*).

We have also prepared a *cheap edition*, in paper covers. Price SIXPENCE (*post free*).

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The Volume for the year 1882 consists of 144 pages—a half larger than it was in former years.

The 1882 Volume is the only one in paper covers.

We have no Volumes of the *Evangelist*.

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Kindly let all orders for little books be sent to The Publishing Office, 40 Sauchiehall Street, Glasgow.

BACK NUMBERS.

Please note that *all* back numbers are sold out except those for the present year and a few of December. The whole numbers for the present year are thus still to be had.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

Remitting Money.

Kindly send post-office orders or postal orders, where you can at all do so, as we soon get overstocked with stamps. You will find the postal orders (for fixed sums) very convenient. They run down as far as one shilling. But, if these cannot be got conveniently, penny stamps will do for small sums.

Remittances from America.

We find that a dollar bill or note is a capital way of remitting from Canada or the States. It is equal to four shillings. But if you prefer to send a post-office order, it is the same to us. Of course American or Canadian postage stamps are of no use to us whatever.

Where it is wished to introduce the little paper, all you have to do is to let us know, and we will send you a small parcel *free* for that purpose.

The Believer's Pathway

is published at the beginning of each month,

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THE Believer's Pathway.

No. 43.

JULY, 1883.

Vol. 4.

PREDESTINATED TO BE CONFORMED.

THERE is a department of the Lord's work which, it is to be feared, is not getting the attention it ought to get. And it is truly the Lord's work; for it can be done by none other than He, although we have a grave responsibility to see that we do not *hinder* the Lord in the particular work to which we refer. We mean the life-long work of our being day-by-day *conformed to the image of Christ*. We, that is all who have been converted unto God, have been saved for a very special purpose. God expressly says that He has predestinated us to something; and it is nothing less than this—that we should be conformed to the image of His Son (Rom. viii. 29). Christ is now no more in the world. The

last time the world saw Him was on the shameful cross. He tarried, it is true, for certain days after His resurrection; but there is not the slightest Scripture to show that any unregenerate sinner ever beheld the risen Son of God. He was seen only of witnesses chosen before of God (Acts x. 41). The world has not seen Him since that dark day when He was numbered with the transgressors. But although the light of the world was removed, so to speak, God would not have the world in darkness. Jesus had declared what God was. The glory of God had been seen in the face of Jesus Christ. If we look at the stars they may tell us something of the God of *creation*. But I must look at Jesus Christ, if I would see the God of *Redemption*. We could never have known God had we not seen Him revealed in the

Man Christ Jesus. But the world would not have Him—He was cut off out of the land of the living. Yet God in mercy lingers still over a doomed world. And not only does He call a people out of the darkness into His marvellous light, but He implants in these called-out ones a divine nature, and sends them back again, as it were, into the cold, dark world, saying, “Show to that world what My Son was—declare Him—let His life be manifest in these mortal bodies—I have predestinated you to be conformed to His image.” Could there be a more sanctifying truth? Could we be called to a higher destiny than that of being conformed to the very image of the Son of God? How is this work of the Lord progressing? Is it not sadly neglected? We are so much engrossed, it may be, in gaining our own ends, or to keep the Lord’s work decently *moving*—we are so busy keeping up a fair outward appearance of work, that days and weeks slip past without our pausing to ask the question: “Am I being con-

formed to the image of God’s Son?” Am I declaring Christ? Am I manifesting His Spirit—His meekness—His gentleness? *As* the Father sent Christ, *so* hath Christ sent me. I am a “*sent one*”—sent to declare, by my whole manner of life, who and what was the Son of God! High privilege—holy calling! Do we realise it? Or have we got to look upon it as a mere doctrine—a part of our belief? Brethren, the Lord would have it to be a great reality in our experience. “As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. xv. 49). God has said it. It shall be done. We shall be like Him, for we shall see Him as He is (1 John iii. 2). O the transforming power there is in beholding the Son of God! But it is the will of God that this “transforming” should go on while in this “vale of tears.” And “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the

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Spirit of the Lord" (2 Cor. iii. 18). It is in beholding Him that we are made like Him. The one who has much of the likeness of Christ is one who has beheld Him much. When Moses came down from the mount, his face shone. He had been in the presence of God; and a heavenly radiance was upon him, although he knew it not. Even so shall it be with us if we are given to behold the beauty of the Lord. When two people are much in each other's company they grow like each other. This may be called a law of nature. In rough, mountainous countries, the inhabitants seem even to partake of the character of the soil, while in some sunny country of the plain, you find a people who have been cast in a gentler mould. This holds good as a law of the kingdom. Like not only draws to like, but like makes like. "Tell me the company a man keeps," says the world, "and I'll tell you the man." And tell us the company a Christian keeps, and we will very often tell you whereabouts that Christian is

in his heavenly pilgrimage. Where dwellest thou, my brother? Is it your delight to be in the company of the absent One?—absent and yet here. As Jonathan was wont to "steal away" to meet David in the wood, do you, in like manner, seek Him whom our souls love, and prize such meetings with the Lord's Anointed? If this be so, then the work of transformation is going on apace; the Lord's work is progressing; the life also of Jesus is being made manifest in your mortal body; the giants are being slain; the deeds of the body are being mortified; thy path is as the shining light that shineth more and more unto the perfect day. When Stephen was before the council, they saw his face as it had been the face of an angel (Acts vi. 15). At the end of the 8th chapter we see how really his citizenship was in heaven, while we find the key to his shining face. We read that he looked up steadfastly into heaven and saw the glory of God, and Jesus standing at the right hand of God.

Saul (afterwards Paul the apostle) was standing by consenting unto his death; and who shall tell how the bold persecutor of God's people was affected in his wild career by the beaming face of the dying martyr? Eternity alone shall reveal the mighty results of a Christ-like life. When we go beyond the domain of Scripture, we find the same truth exemplified on the right hand and on the left. Those who are accustomed to dwell on the mount with God—those who delight to behold the beauty of the Lord and to inquire in His temple—such are the ones who unconsciously wield an influence they little dream of. Not always highest in the Church, they are yet great in the kingdom; and in that day when the secret things shall be revealed upon the house-tops, and every one shall be manifested before the judgment-seat of Christ, it will be found that—

“God's delight has been
In yonder lowly heart
Where Christ did reign supreme,
And who, e'en on earth's sinful shore,
The image of the heavenly bore.”

WHERE HE WAS.

THE good Samaritan, as he is called, came to where the wounded man was. He got *down* to where the half-dead man lay. Now, beloved, that is what we have got to do if we want to help one another on the journey heavenwards. Many a child of God has fallen among thieves, and been robbed of his peace, and is little better than half-dead. How are we to help such an one? By going down to where he is. Let our compassion go out towards him—let us get down to the very spot where he is—let us get in below him, if I may so speak, and we will be the means of reviving him, and bringing him on to *the Inn*. The Inn may be an illustration of the Church of God. The place of God's people is in the Church—a Church of living stones. That is their true place. While we pour in the oil and the wine, let us not forget to fetch them to the Inn. And let us see that they are taken care of when they do get there.—(*Conference Jotting*).

—:o:—

“REST assured, Christ will not live in the parlour of our hearts, if we entertain the devil in the cellar of our thoughts.”

WHAT MEMBER AM I?

IT is of very great importance for me to find out what is my place in the body. The body is made up of many members; and all members have not the same office. Nothing is more conducive to the welfare of the Church, than for each member to find out what is his place in the body, and to fill that place. And nothing is more hurtful to a Church's prosperity than for one or more brethren to be in their wrong place in the body. We remember an aged and esteemed brother giving a very apt illustration on this point. He told us how many bones were in the human foot—a large number it was, although we do not remember exactly how many. “Now,” said he, “if one of these little bones were to get swollen and out of its place in the foot, it would set the whole body into a fever of pain. And,” he continued, “if one of you dear brethren get puffed up and out of your true place in the Church, you will cause a distur-

bance in the whole body.” We thus see the need there is for waiting on God that we may learn of Him what is the place in the body for which He has fitted us. If, in the human body, the foot were to attempt to do the work of the hand, things would be spoiled. But when anything has to be done, there is no such confusion. The various members of our bodies perform their functions with the utmost smoothness and precision. The reason of this is that the members are all under the control of the head. This is what ought to be in the Church. And if every member were in subjection to the great Head of the Church, you would find each one settling down into the very place in the Church, for which the Lord has intended him. The Lord has given “to every man his work.” The practical question, then, for me is this: “What is *my* work?” Seeing all members have not the same office, what is *my* office? Brother, what is *your* office? Have you ever taken the matter into the secret

presence of God, and found out what your place in the body is? Are you a *hand*, guiding the saints, wielding the sceptre, if we may so speak—ruling the flock in the fear of God? Are you a *mouth*, ministering the Word of God to saint or sinner? Are you an *eye*, standing at the door of the Lord's house to see that the uncircumcised and the unclean do not enter there? Are you a *foot*, going after that which is lame, patiently labouring, taking messages from the Lord to His weary or backsliding ones, bearing the weight of many and getting the thanks of few? What a variety of work there is in God's vineyard! And God has just as great a variety of workers for His work. But this variety—this *beautiful* variety—is lost sight of by many. And what is the result? The result is that there arises a desire to be something for which God has not fitted us. The foot wants to be the hand, and immediately there is a jar. Brother So-and-so is not content with his humble place in the house. He

would like to be more prominent—it may be he desires to rule or to preach. But if God has not fitted him for such things, the brother becomes a hinderer instead of a helper in God's work. Now, we believe it is manifest to the spiritual, and even to more than them, when a brother is in his right place in the Church. When Samuel ruled Israel, they submitted to him. But even backsliding Israel could see that Samuel's sons did not walk in Samuel's ways; and, although Israel acknowledged the rule of Samuel, they positively refused to acknowledge the rule of his sons. You will find the same thing in connection with rule in the Church. The man whom God has called and fitted to rule is one who will find some subjection to his authority. But if some brother attempts to rule whom God has not fitted for the work, there will be no godly subjection to his authority. Why? Because he is not one over them *in the Lord*. The flock must recognize the Shepherd's voice. God never calls a

man to a particular work without *fitting* him for that work. Hence it is that the man whom God calls is always the right person for the right place. There is a wonderful "fitness of things" in God's kingdom. And in order to see it, we have simply to get far enough *down*, or sufficiently into God's presence. And this leads us to the root of the matter concerning our place in the body. If *the secret of the Lord* be with us—if we be *walking with Him*, we will be at no loss to discover our true place in the body. We repeat it—the brother who is in his wrong place in the body has departed in soul from God. If he were in communion, he would hear God saying, "This is the way, walk ye in it." "He that followeth Me," says Christ, "shall not walk in darkness, but shall have the light of life." Then, if we would find out what our work is, if we would know our place in the body, let us walk in the Spirit. It is written that the Lord's people shall be all taught of God. And He will teach

you, my brother, my sister, what is your place in the body. If, through false humility, you have been hiding your talent in the earth, it is high time now that you should be stirring up the gift that is in thee, that the Lord, at His coming, may have His own with usury. Or if, through thinking of yourself more highly than you ought to think, you have been taking a position "beyond your measure," do not hesitate to come down to your proper place, whatever that may be. It may be that my place in the body is a very obscure one. It is, perhaps, a place that will never bring me much into prominence. If the Lord has seen fit it should be so, let me rejoice. If He has bestowed only one talent, I shall have to give account only of one. In that spiritual building, which is an habitation for God through the Spirit, the great Master Builder hath given each one a particular place. The Lord makes no mistakes; and He hath set the members in the body, not as it may please *us*, but, *as it hath pleased Him*.

THE GOSPEL IN AFRICA.

REVIEWING books is not in our line of things. Nevertheless we feel we must venture a little from the beaten track, in order to call the attention of our readers to a book of African travels which has just appeared.

Fred Arnot, as we loved familiarly to call him, is now in the heart of the great continent of Africa, irresistibly drawn thither by the love of Christ and love for souls. A few years ago he was passing and re-passing this little spot in Scotland where our lot is cast. He was then pursuing his "secular calling." But Africa was in his heart. When his periodic visit came round, he always tarried with us for a night; and, to this hour, we feel the fragrance of these precious little times. We could scarcely realise that our brother really meant to go to Africa. But his heart was fixed. And so we said 'good-bye,' and shortly afterwards he sailed for the "Dark Continent." The little book to which we have

referred, consists of his collected letters in the order of date, giving a most graphic and soul-stirring account of his travels from Natal to the Upper Zambesi River. We have read *every word* of the book, having been privileged to see it in sheets before it left the printer. Although in size it may not be a *large* contribution to missionary travels in Africa, we are yet convinced that it will give an immense stimulus to the interest of God's people in "the regions beyond," and especially in that immense country where

"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

It was a long and trying journey. He soon found out what was meant by "perils in the wilderness." Vast deserts had to be crossed, in which water sometimes could not be found for days. Yet we find him trudging cheerily onwards, worn down betimes to skin and bone, by incessant walking under the hot African sun. Sometimes his men threaten to desert him;

food fails as well as water—so remote is he from any “station”—and everything seems against him. Yet the Lord always comes in and brings him out of all his troubles. Fred is ever praising God. He sees the Lord's hand in everything, and is strong in faith, even in the darkest hour. It is pre-eminently a book that *ministers grace* to the reader. It causes one to stand still and ask the question: “How much have I denied myself for the Lord?” The murmuring spirit finds no place in its pages. “Steadfast, unmoveable” the young missionary keeps on his way; for the people who are in his heart dwell beyond the Zambesi. At length he arrives there, kept safely by the Almighty arm amid a thousand perils. He is attacked by the Zambesi fever; but kind hands are soon there to nurse him, although deserted by his men in the midst of a desert. He gets well again, and his lines keep falling in pleasant places. He must ask permission to see the king and then get his permission, ere he can

labour among that people whom his heart has so long yearned to see. But the Lord gives him favour in the eyes of the king's head-men. It is arranged that he will see the king. The trials of the wilderness are forgotten. The Lord has brought him almost to his desired haven. He is already telling them in their native tongue of what the Son of God has done. Soon the king's men are waiting with boats to take him to see the king. And thus we leave him, gliding along on the bosom of the great river, his heart beating high in hope of soon declaring the good tidings of great joy to the dwellers in the Zambesi valley.

The price of the book is fourpence (*post free*); and to all the Lord's people who can spare that amount we would say, if you would have an awakened interest in the dark places of the earth—if you would be stirred up and edified by a record of faith in the living God—read that little book. It is issued by, *The Publishing Office, 40 Sauchiehall Street, Glasgow.*

OIL FOR THE CHURCH.

LOVE may be called the *oil* that keeps the machinery of the church running smoothly. In the early church "great grace was upon them all." Love toward each other *abounded*. And thus it was that no one said that ought of the things he possessed was his own. Love "seeketh not her own." Love does not reckon anything her own. Love says, yea, and acts it out: "I am not my own." If you show me a little company of believers where *love* reigns, you may be certain that grace, mercy and peace are abiding there. You will search in vain for strife and envying there. Why? Because love is reigning; and love *never carries a tale*. Be clear as to this: Love and tale-bearing cannot exist together. Just select, in your mind's eye, one whom you love and esteem. Perhaps he makes a stumble and falls into some sin, and no one knows it but you. Will you run away and tell it to any one, even in a secret?

No. You will not breathe it to a mortal. Why? Because you love and esteem that brother. You recoil from the bare thought of uncovering his nakedness. You fondly hope that no one will know of it. Ah, such is the nature of love. But love is not blind; neither does love rejoice in iniquity, but rejoiceth in the truth. And this leads you to that one to restore him in the spirit of meekness. And if he be "gained," how happy you feel that you did not noise it abroad. Now, by applying this rule to ourselves, how easy it becomes for us to *test* ourselves as to whether we love one another or not. Then, where love reigns there is a preferring of one another—"each esteeming other better than themselves." This keeps pride at a long distance. If any little matter of "honour" comes up, every one reckons himself unworthy. Who is going to take the meeting to-night? "You should go on, brother?" "Now I was just thinking that *you* should go on; but perhaps brother So-and-so

has a word?" "Perhaps I might," says that brother, "but, really, I delight to hear your voices quite as much as my own. So some of you should just go on." However, the matter is soon adjusted, for love has very few difficulties and is ready to rejoice, if only the Bridegroom's voice be heard. Love harbours no grudges and remembers no injuries, and does not stir up the embers of long-buried strife. This is what we want, beloved. We want to live in the power of that little word "Love one another." There is a medical word, "panacea"—which means a cure for all diseases. Well, we may call love the panacea so far as our Church relationship is concerned. It is the remedy for all the little strifes and jealousies that are ever ready to distract the Lord's gathered people. At the same time love will not effect impossibilities. By this we mean that love will not keep things right, if things have not first of all been set right according to the Word of God. It is vain to try to keep a unity, if

it is not a God-made unity. If we have been united in accordance with Scripture we can then endeavour to keep the unity of the Spirit in the uniting bond of peace. For example, we sometimes fall in with believers who are in unscriptural associations, and they are groaning over the lack of unity, and wondering how to get things put right. But the question arises, "Should these believers be there at all?" How can they expect anything but *dis*unity so long as they are not united according to the Word of God? Let our dear brethren ponder this, and, instead of being surprised at things being out of sorts, they will see only the natural fruit of an unscriptural association. Let us see that we are bound together according to God's Word, and then we can confidently go to the Lord and ask Him that we may dwell together in unity.

—:o:—

"WHOSO keepeth his mouth and his tongue, keepeth his soul from trouble."

TAKE IT TO THE LORD.

WHEN any case was too hard for the seventy judges they were to take it to Moses and he would settle it for them (Ex. xviii. 26). Moses is here undoubtedly a type of Christ. When we find circumstances or trials too hard for us, we have a Moses to whom to take them. Christ now appears in the presence of God for us. Perhaps some difficulty arises in some one's individual path, and it is not hard to show that the brother has simply to "take it to the Lord in prayer." This is pretty well understood. But if it is some Church difficulty—some case too hard for us—let us not forget that the same rule applies: "Take it to the Lord in prayer." It is to be feared that this is not sufficiently understood, when some hard case arises in guiding an assembly of God's people. Hard cases *do* arise, as any one knows who is seeking, in however humble a way, to guide the flock of God. We are often

at our "wit's end" (Ps. cvii. 27); and the question arises: "What is to be done?" There seems no way out of the difficulty. But, indeed, there is a way out of the difficulty; and it is this—Let us get down on our knees before God and say, "O Lord, this case is too hard for us—do Thou settle it for us. We see no way out of the difficulty. But Thou hast said, 'Call on Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.'" The truth is, brethren, we plan and consider and try expedients to restore harmony, when we should be in Joshua's position after the defeat at Ai, and that is *down on our faces before God*. In guiding the affairs of the house of God, let us go, in all our difficulties, direct to the Head of the house. All power is given unto Him. He is able to put things right. We have proved this in our little experience. When God was appealed to in faith—when two or three agreed as touching the thing they would ask, we never found *Him* to fail.

IT IS DONE.

SEPARATED! Yes, separated. I cannot help myself—it is done. God has done it. He has separated me *in* Christ; and He has separated me *to* Christ. I am no longer my own. I am bought with a price. "Farewell to the world," I find myself saying. Why do I say this? Am I going to die? you ask; for that is what people say when they are going to die. I reply, it is because I *have* died already. I have died with Christ. I have been buried with Him by baptism into death. Sentence has been passed on me *in Him*; and now God claims me as one of His own. Since the day I first trusted in Christ, God set me apart for Himself. Before that time I was in the old Adam standing, and God could not acknowledge it in any way. But when I believed on Jesus, I found my standing to be in the second Adam, with whom God is ever well pleased. And now I behold with wonder and joy that God has separated me to

Himself. The cords of His love encompass me. He has drawn a circle around me, as it were. It is not that the world and I must part. But it is this, that God *hath parted* me from the world. Henceforth I am no more of the world. My citizenship is in heaven, from whence I look for the Saviour. Did Christ find His joy in this world? How then shall I?—for am I not *in Him*? Am I not crucified to the world? Is it not a thing accomplished, that "Jesus died and I died with Him"? You see I have been brought into an entirely new standing. I am in the "new creation," where all things are of God—praise His name. No judgment for me in the day of wrath—no more curse. Death and the curse have passed away. I have been brought into a large place. And such, beloved, is the standing of every child of God. Such is the separation wherewith God hath set us apart to Himself. Therefore walk ye *in Him*—rejoice *in Him*—remain in that separation with which God hath set you apart *in Him*.

**STEPS THAT LEAD
TO BEING "TOO FAR ADVANCED."**
(See "*Pathway*," April, 1883).

WHEN I "broke bread" at —, the order of the meeting seemed very scriptural. At least this was the case up to a certain point—till after the breaking of bread. Then some one in clerical dress got up and gave an address. It seemed very strange to me. On walking home from the meeting, however, I have reason to fear that I discovered the true state of matters. A brother said that if Mr. —, was not there, the gathering would be reduced by one-half. But how could this be? If they went to remember the Lord, what had any man's presence or absence to do with it? If they went to hear an address I could understand the thing. But if they had gone forth unto the rejected Lord—if they were gathered to show forth His death—how could the absence of one man reduce the gathering by a half? They might be considered "advanced;" but surely they had

departed from the simplicity that is in Christ. And this leaven spreads. Three weeks ago I was in that city again on the Lord's-day. Being in a different part of the city, I purposed breaking bread in a hall close at hand. But, to my dismay, I found they were even in "advance" of those with whom I had broken bread before, for a large bill at the door announced that Mr. So-and-so would preach at eleven o'clock. But what about the breaking of bread here, I asked? I then learned that *after* the preacher had an hour and a half of the saints' attention, they—or, rather, some of them—have thirty minutes or so to break bread in remembrance of the Lord Jesus. I saw that this was not the place for me. I had yet twenty-five minutes to spare; and, five minutes before eleven, I found myself with saints who

"Not to teach or hear assembled,
But to do their Master's will;"

and with them I broke bread in remembrance of Him who gave Himself for us. May we be kept by God's grace so doing "till He come."

HOLD FAST.

BELOVED, we would just say a word as to holding fast what we have got. If the Lord has mercifully delivered us from man's traditions, let us see that we are not entangled again with the yoke of bondage. In these days there is departure from the simplicity that is in Christ. But this need not stumble us, as Scripture plainly forewarns that this will happen. We may be delivered from going back to Egypt, and yet we may have Egypt in our hearts. We may not go back to the world's system of religion, and yet the world's system of religion may find its way in among ourselves. Many who once began, in the guilelessness of early love, by giving the Lord Jesus the place *in the midst*, are now content that some other one should have that place. Not only is there departure from the truth, but "My people love to have it so." This is caused by love growing cold, and the heart getting away from God. When Moses went up to the mount to meet God, Israel could not endure the "blank." To wait until Moses would come down was more than an impatient, murmuring people were equal to. And

hence we find, as soon as Moses was out of sight, that they must have some one, or rather something to look at. The flesh cannot wait on God. It takes some little measure of faith to endure as seeing Him who is invisible. Hence the golden calf. Now, beloved, our Moses is away on the mount with God. Our Lord Jesus is within the veil, and we are waiting for Him. Let us wait in patience. He is both Lord and Christ. Let us give Him His true place, and we shall have no lack. By His Spirit He is here to guide us and lead us into all truth—to satisfy our soul in drought and keep us alive in famine. Let us honour Him, and abide in His ways. We may appear weak and helpless, but we need not care, if the Holy One is great in the midst. If others depart from the path of faith and simplicity, that is no reason why *we* should do so. On the other hand, in the midst of flickering light and wavering testimony, is there not all the more urgent need that we should hold fast the things that God has taught us?

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THE Believer's Pathway.

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Vol. 4.

SEPARATION.

WE believe there is urgent need for the cry to go forth: "Come out from among them, and be ye separate" (2 Cor. vi. 17). Such a message has a voice for all whom it may concern; and it concerns many. It concerns those who profess to have been separated unto God; and it concerns those who make no profession of that kind. But it would almost seem to matter little where you look—worldliness has come in like a flood. Yet, in faith that, when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him, we go on to ring in the ears of every reader of these pages that our God must have a separated people. Some would tell us that we should say nothing about separa-

tion—that we should never mention, "Come out from among them." Indeed one brother, who professes to have got very advanced light, told us if he was asked to explain "Separation," he could not tell what it was! Surely this is only a sad evidence of the gross darkness that is upon the people. Separation is not only clearly taught in Scripture, but it *shines* along the sacred pages from Genesis to Revelation. We find separation in the first chapter of Genesis—"And God divided the light from the darkness." This divine principle of dividing the light from the darkness is seen throughout the whole of Scripture; and the apostle, in addressing God's people, boldly applies the figure to them, and says: "What communion hath light with darkness? . . . Wherefore come out from among them,

and be ye separate, saith the Lord." Ye (children of God) were once darkness, but now are ye light in the Lord (Eph. v. 8). What communion therefore can there now be between you and the ungodly? There can be none. There is nothing in common between you. They are of the earth earthy—you are born from above. Their portion is "in this life" (Psa. xvii. 14)—yours is an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you (1 Peter i. 4). They are children of wrath—you are an heir of heaven. They have only the spirit of the world—you have received the Spirit of sonship, whereby you cry, "Abba, Father" (Rom. viii. 15). How then can you keep company with the ungodly?—how can you have fellowship with them?—how can you be numbered among them? Is it not written that "the people shall dwell alone, and shall not be reckoned among the nations"? (Numb. xxiii. 9). Do you come into the world's count? Do they

reckon *you* as one of them? Surely it cannot be. In all ages, God's delight has been to have a separated people to Himself, above all people that are upon the earth. When ancient Israel were groaning under Egyptian bondage, God heard their cry, and brought His people out of Egypt with a mighty hand and an outstretched arm. "Let my people go, that they may serve Me," He said. His people must be separated from Egypt before they can serve Him. We do not read of any sacrifices being offered in Egypt. His people, redeemed by blood, must be taken out of the "house of bondage;" and, when the waters of the Red Sea had closed over their enemies, then, but not till then, they could sing redemption's song. Then, but not till then, could they sacrifice to the Lord their God. And such is true of His heaven-born people in these days. Beloved reader, redeemed by blood, God would have you out of Egypt if you are to worship Him—if you are to serve Him. He has called

you to be separated *to Himself*, and therefore separated *from* the world. "They are not of the world," says Christ, "even as I am not of the world." God's ancient people refused to sing the Lord's song in a strange land (Psa. cxxxvii). How then can we join with the dead in praising Him? Alas, that so many of His people should be content to sacrifice to the Lord in company with the Egyptians. Ponder it well. Is the cry for separation not needed? When we behold the members of Christ sitting down to feast with the rejectors of the Son of God, and joining with them in the act of solemn worship, little wonder we long for the voice to be heard that makes His people hear. Then you find professing children of God at the world's entertainments; *paying* the world to amuse them and kill time! Little wonder an aged brother asked a fashionable Christian if the Holy Ghost led him into such places. The claims of the rejected Christ are rudely set aside, and you see His professed

followers rushing eagerly into the world's popular strife and clamour. You fail to arouse the faintest enthusiasm in the things of God. You point in vain to the danger of a slumbering world and the glories of a coming Christ. Yet their eye flashes at the prospect of some evening's entertainment. Give them some congenial company, some kindred topic, and you soon find there is energy there; but it does not spend itself in the path of separation unto God! Sad spectacle! And yet we are told not to mention "Be ye separate"! But we *must* mention it. We dare not conceal the plainest teachings of God's Word. He has said, "Awake thou that sleepest, and arise from among the dead." Let it be sounded from shore to shore, wherever a saint of God is found. The time is short. It is not a learned, or a gifted, or an influential people which God has said He must have for an evil day. It is a *separated* people. And when God gets a separated people, He gets a people whose "all is on the

altar." The Lord hath set apart him that is godly for Himself. Ezekiel was told to go through the midst of Jerusalem, and to put a mark on those who sighed and cried for all the abominations that were done in the midst thereof (Ezek. ix. 4). How few there are who sigh and cry for the desolation of His people! But the Lord set His mark on these mourners; and blessed are they, for they shall be comforted. Wherefore, be ye separate, saith the Lord. Alas, that such a word should be needed. But, if it be needed, suffer the word. Seek not to evade it, or to explain it away. Whatsoever the God of heaven hath commanded, let it be diligently done. Each one who reads these lines is, in a certain sense, living for eternity. Your life is leaving an impress on all around, and that impress is eternal. You cannot pass your existence as a mere cypher. For eternal loss or eternal gain, your web of time you are weaving. Solemn consideration! Wherefore the urgent call for separation unto God. The

judgment seat is nearing. The Judge is at the door. The end of all things is at hand. Yet a little while, and He that shall come will come and will not tarry. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

SHINE YE.



STREET lamp does not need a printed notice upon it, saying, "This is a lamp." Its own light is its own proclamation of what it is. This should be the case with God's people. While ready *always* to testify for Christ, their pilgrim character ought to be easily seen, even when they are not *saying* they are pilgrims. "Ye are the light of the world." "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine (or, shine ye) as lights in the world."

CHRISTIANS AND CO-OPERATIVE SOCIETIES.

IS it right for a Christian to be a member of a co-operative society? This is a question that concerns a great number of the Lord's people; and it is for this reason that we take it up here. We find from experience that many—very many—children of God are led into things unwittingly—without thought. Some one says, "Will you not join this?—it is a good thing." The suggestion is backed up with some worldly wisdom; and, in his simplicity, the Christian becomes a member. Thus it is that God's people often find themselves in unscriptural associations. We do not wonder at it. There are so few to lift the voice in pointing out that holy "separation" which God requires of His people. We firmly believe there is a goodly number of the saints who need only to be shown from God's Word where they are wrong, and they are ready to obey God. They have been led astray by bad example and false teaching, or perhaps no teaching at all. But to our question. Well, when we look into God's Word, we find that it is *unscriptural* to be a member of a co-operative society.

The man of the world will open his eyes in amazement at this, we know. He will call us dreadfully narrow. But the truths in these pages are not for him—they are for those who have been born of the Spirit; and who therefore look at things from the standpoint of the *new creation*. To become a member of a co-operative society puts the Christian under an unequal yoke. This is a sin. God says, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14). Unconverted people are members of the society. A child of God should therefore not be a member. If you are a member, you take your share of the profits along with the ungodly. You are a *partner* in the concern. The root idea of *fellowship* is simply *partnership*; and God says, "Have no fellowship with the unfruitful works of darkness" (Eph. v. 11). If it is wrong for a child of God to go into business with *one* of the ungodly, on what ground can it be right to go into business with *fifty* of the ungodly? Yet this is the case when you become a member of a co-operative society. You are "in business," though on a small scale. The unequal yoke is there; and you know that it is a thing which God has forbidden. We can tell others

to "come out from among them and be separate." But let us see that, while we preach to others, we ourselves are clean. The truth of God concerning separation from the ungodly ought certainly to be sufficient to convince any one as to co-operative societies. But there are other reasons. The society is, perhaps, conducted in an unrighteous way. How, then, can you take your share of profits, while, for anything you know, these profits have been got by unlawful means? You leave that to the unconverted men who attend to the thing. Yet you know that men who are not Christians *cannot* possibly conduct the business on Christian principles. Then co-operation is a deliberate attempt to secure the profit on two or three other trades besides your own. When it is proposed to have a co-operative society in a place, let some one stand up and ask: "What is to become of James So-and-so, the grocer, and John So-and-so, the baker?" and you would find the answer to be: "We don't care what becomes of them." Now, without seeking to frame a law on the point, we would ask our brethren, is that a Christian sentiment?—"We don't care what becomes of So-and-so." These two individuals are pur-

suing their trade—they have no other way of living. Is it in accordance with the Spirit of Christ for me to join a thing that is calculated to crush the individual tradesman out of the market entirely? If some one wishes to start a shop as a means of livelihood, it is all right, as there must be a supply to meet the demand, and there is such a thing as healthy competition. But men who form a co-operative society have each a trade of their own. *Co-operation* is not *their* way of living. They are not *forced* to try co-operation in order to make a livelihood. Would we not, then, be walking wisely toward them that are without, if we just abide in the calling wherein we are called, without seeking to add two or three other callings to it in the shape of co-operation? Scripture says we are to do to others as we would be done by. Now, a co-operative society simply means: "We'll do without grocers, bakers, &c." It means: "We will have the profit on our own calling, *and the grocer's and baker's profit as well.*" But suppose a new co-operative society were to start, and (for example) that it was going to do away with miners and produce coal by some co-operative process, we are confident that our mining

brethren would suddenly have their eyes opened to the evils of co-operation. Surely, then, they can sympathise with the many small merchants whom co-operation has literally starved out. Why not be content with the profit on your own calling, and allow the grocer and the rest of them to have the profit on their's? On this point we are giving simply a few thoughts by the way, founded on the scripture: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12). But we now come to a view of the question which, of itself, should settle the whole matter. A co-operative society is a *limited liability company*. This means far more than most people think. The little word "limited" has a deep significance. It is just another way of saying: *This company is not liable for its debts beyond a certain point*. A member is liable only for his share. Beyond that point the company refuses to pay its debts. When a co-operative society becomes bankrupt, the unoffending creditors may lose fifteen shillings out of every pound. Yet a Christian member of the society will say, "I am clear by Act of Parliament!" But are you clear by the Word of God? That is

the point. Does this not show that a Christian should *not* be in a limited liability company? Just think of a Christian saying he is not liable for his just debts! A child of God is a person who is to provide things honest in the sight of all men (Rom. xii. 17), and to owe no man anything (Rom. xiii. 8). He is one against whose name you might write "*unlimited*"—that is, he will pay his debts to the very utmost of his ability. How, then, can a Christian be a member of a co-operative company, limited? We might say more, but we must close. We trust we have said enough to show that it is opposed to the Word of God for a Christian to be a member of a co-operative society. You *may* make a pound or two by it, although even that has been questioned. But although there is a trifle to be made, we would point out that there is such a thing as making haste to be rich (Pro. xxviii. 20), although we may not be one of the "great folk." An easy-got half-sovereign may arouse the covetousness of the believer as readily as a large fortune. The Lord deliver us from a covetous eye; for is not covetousness idolatry? (Col. iii. 5). While many, allured by the mammon of this world, seem ready to try *any*

means to get a little "command of money," let us ever be guided by *what the Word says*; and, by denying self and working that which is good, let us endeavour not only to provide honest things, but to have to *give* to him that needeth (Eph. iv. 28).

HAZY PREACHING.

WE remember standing at an open air meeting while a preacher was addressing people, and we were rather disappointed to hear him *class himself* along with the unconverted. His address was a continual "we" and "us." "Why will *we* not believe?" he said; "If we don't believe, *we'll* be damned"—"We keep Christ waiting, and *we* will not receive Him." Now, I said to myself, if that is the case—if that preacher has never received Christ, why is he there preaching? It seemed clear to me that he had very hazy ideas of conversion unto God, else he would not have included himself with the worldlings and said, "Why will *we* not believe?" I afterwards learned that, even among his own friends, it was a grave question whether he had ever been converted. We may say that, in preaching the gospel to sinners, we do not believe in this popular style of the preacher

preaching the gospel to himself. It may look humble to make ourselves one of the audience, and speak as if we too were Christ-rejectors; but we do not find this warranted by the Word of God. When Peter was preaching (Acts iii. 19), he did not say, "*We* must repent—*we* must be converted." No. He boldly said, "Repent *ye* therefore, and be converted." He stood between the dead and the living (Numb. xvi. 48). He did not put himself among the dead. Peter was a saved man. He knew that he was saved; and thus he could charge home upon his hearers the sin of rejecting the Prince of Life. It was the same with Stephen. In Acts vii. 51, we hear him saying, "Ye uncircumcised in heart and ears, *ye* do always resist the Holy Ghost." He did not say, "*we* resist." He stood as a witness for God; and his words did not belie his character. We observe the same thing in Paul. In Acts xiii we hear him say; "Through this Man is preached unto *you* the forgiveness of sins . . . Beware therefore lest that come upon *you* which is spoken of in the prophets. Behold *ye* despisers" &c. Paul, you see, did not treat himself as a despiser or an unbeliever. On the contrary we hear him say, "I *obtained* mercy" (1 Tim.

i. 13)—“God, who *hath saved us*” &c. (2 Tim. i. 9). The New Testament preachers knew nothing of this popular way of preaching—that is speaking as if preacher and congregation were all unconverted. And in the present day you do not find a real *man of God* speaking in that way. The true servant of God can tell what God has done for his own soul. It is only those who know the sweetness of Christ that can call others to taste and see that the Lord is good. It is only a *saved* man who can tell others to come and be saved. An unsaved man has no right to preach; for God never sends the blind to lead the blind. We are not surprised to hear *unconverted* preachers adopting the popular style and saying, “Why will *we* not believe?” They class themselves with the unconverted, and rightly too. But the man who knows that his soul is saved, stands boldly forth, and, like John the Baptist, warns men to flee from the wrath to come. God’s messenger does not preach in a hazy, uncertain way *to get at the people*. He commands sinners to turn to God or perish. In the name of the Lord he entreats them to be reconciled to God. Whether they hear or whether they will forbear, God’s preacher shuns not to declare God’s message.

DO WE MEAN THIS?

BUT, by separation, do we mean that we are not to keep company with the unconverted? Certainly, we mean that. God says, “Can two walk together except they be agreed?” (Amos iii. 3). But are we not to *worship* with the unconverted? We are not; for God says that the *dead* cannot praise Him (Ps. cxv. 17). But do we mean that a Christian should not be joined in business with an unconverted partner? We do mean that. God says: “Be ye not unequally yoked together with unbelievers” (2 Cor. vi. 14). Do we mean that it would be wrong for a child of God to marry one of the world? Yes; we mean that it would be wrong. God has said that marriage is to be “only in the Lord” (1 Cor. vii. 39). You see that we answer in every case from the Word of God. We simply show what *He* says. In the path of separation there are many more things which God has forbidden. But His *Word* will give light on them. If there is anything from which the Lord by His Word has separated us, let us give a hearty “*Amen*” to what the Lord has done; for “the statutes of the Lord are right.”

"LOVE."

"And now abideth Faith, Hope, Love, these three ; but the greatest of these is Love (1 Cor. xiii. 13).

FAITH takes from God salvation's cup ;
 Hope waits the joys unseen ;
 With lowly service LOVE fills up
 The little while between.

Love never fails, it grows not cold,
 Is constant every hour ;
 Nothing can loose its mighty hold
 Or overcome its power.

Love seeks the very humblest place,
 Not caring to be seen,
 And never seeks to leave a trace
 To show where it has been.

Impartial where it sheds its ray,
 Alike on foe and friend,
 Nought its resistless course can stay,
 Or bring it to an end.

Through flood and flame Love presses on,
 'Mid good report and ill ;
 Misunderstood and left alone,
 Pursues its object still.

'Tis unassuming, gentle, mild,
 Is tender, kind, and true,
 And—meek and humble as a child—
 Does much without ado.

Another's praise it ever speaks—
 Not that which is its own ;
 Another's head it ever seeks
 On which to place the crown.

Love bears with much, Love suffers long,
 Is ever patient, kind ;
 Love never doth resist a wrong—
 To all insults seems blind.

For every cruel word and blow,
 Love's blessing doth return
 Upon the head of every foe,
 As coals of fire to burn.

Love gives to Faith its mighty power,
 To Hope its joyous ray,
 Love brightly cheers the darkest hour,
 And smooths the roughest way.

To Love the stubborn heart will yield
 Which force could never move ;
 By Love the wound is gently healed
 Which nothing could improve.

Love sweetly soothes the troubled heart,
 The fainting spirit cheers ;
 To weary ones doth joy impart,
 And dries the mourner's tears.

Love is God's message to the world—
 The Banner of the Lord,
 Which o'er His loved ones is unfurl'd
 Who feast around His board.

Love is the atmosphere of heaven—
 The breath of saints above ;
 And yet to those below 'tis given
 To walk and dwell in love.

It leads the soul to love each page
 Of God's own Holy Word,
 And know the happy privilege
 Of " walking with the Lord."

AUGUST, 1883.

THE BELIEVER'S PATHWAY.

123

Love's sure to find the blessed way
Trode by the Master's feet ;
And, as we follow and obey,
Love makes obedience sweet.

They into Christ in all things grow
Who speak the truth in love ;
Grounded in it, His love they know
Who fills the throne above.

Love's labours are to God most dear—
He will not one forget ;
Each act of love done for Him here
Shall be rewarded yet.

Duty may walk in truthful ways,
And *Zeal* may sacrifice,
Conviction at the stake may blaze,
Yet never win the prize.

Though piles of service may be raised,
If *Love* doth not constrain,
However much admired and praised,
'Tis only work in vain.

Love is the power for service real—
The spring of *true* success ;
'Tis Love that fires the heart with zeal
Which knows no selfishness.

To write its worth the time would fail—
The space too little prove ;
The Word of God is one sweet tale—
One great display of love.

Faith laughs "impossible" to scorn—
Hope chases shame away ;
And yet by *Love* the crown is won—
'Tis greater far than they.

And when the fight of Faith is o'er,
And Hope fulfilled shall be,
Love then shall reign from shore to shore
To all eternity.

Some longing soul perhaps will ask,
"Where is this treasure found?
That in its sunlight I may bask,
And in its ways abound."

This love is not a fruit of earth ;
It has its source in heaven ;
The heart of God did give it birth—
By Him alone 'tis given.

From God its mighty river goes—
Proceeding from the Throne—
Deeper and wider, on it flows,
Its channel, "Christ alone."

At Jesus' cross full vent it found,
Its richest trophies won ;
For there Love to the altar bound,
For sinners, God's dear Son.

There o'er its banks the torrent flow'd
In boundless swelling tide,
Revealing thus the heart of God
To sinners far and wide.

My soul, why only "ankle deep"
When in it thou may'st swim?
Why o'er thine empty vessel weep?—
Come fill it to the brim.

Then, Saviour, draw me close to Thee
And fill me with Thy love,
That, blest, I may a blessing be
Till fully blest above.

GALSTON, Nov., 1882.

SEPARATION OF HEART.

THERE is one thing we need to remember, and that is: We may be outwardly separated from the ungodly, and professedly separated unto God, and yet *not* be separated in heart to the Lord. We may have the form without the power. But let us not despise the form, if it be God's form. What is needed is power with the form. Israel provoked the Lord to jealousy by their strange gods. Yet Israel was a redeemed people, brought out of Egypt—yea, through the waters of Jordan into the promised land of Canaan. Was it *this* people who provoked the Lord by their strange gods? Yes. They were circumcised, and they were in the place where God wished them to be. Yet they provoked the Lord to jealousy. What does this teach us? It teaches us that we may be baptized, and in our right place—the very place where God would have us to be—*and yet have other gods in our heart besides Him*. High privileges may go hand in hand with great leanness of soul. You may profess to have left Egypt, and yet have Egypt in your heart. We doubt not that with many this is so. To such we would say, "Put away

the strange gods that are among you." We are convinced that no uncertain sound is needed among professedly separated saints of God. What we want is a *separation of heart* to Himself—a tide of fresh and living power to roll along the assemblies of His people. The world has been edging its way in—the downward tendency of the last days has been making itself felt. Ease in Zion has come to be looked upon almost as a virtue. Slumbering and sleeping has been the rule. May God arouse His people. It is high time to awake out of sleep. We must have reality—we must have the power of God among us. Like Israel, we have become a good bit like the nations in many things. Worldly conformity is more common now than in earlier times. Let us have the simplicity and the power of these early times, when God's people *dared* to differ with the world and its religiousness. Let us have the heavenly fire of these early days. Ordinances will not avail us. Being in our right position is no guarantee that we are sanctifying the Lord in our hearts. Let us praise Him for His ordinances. Let us adore Him for the grace that has brought us out from the ungodly unto His name. But we must have

more than this. We must have the never-failing tide of His mighty power in our own souls. If we fold our arms and say, "We are in our right place now—we are all secure," we shall make a woful mistake. Israel never had such enemies to encounter as when they crossed Jordan into the promised land. Is it not so with us? Whom have we but God? If we lack *His* power, are we not the weakest of all people? But, praise His name, in His house there is "enough and to spare." His grace is exceeding abundant. He is able to keep us, and to supply all our need. It is His joy to keep us in the freshness of abiding communion—in the path of true separation unto Himself. Are *we* willing to be thus kept?

"HOW DREADFUL."

BETHEL was to Jacob the most blessed place in all his experience. Yet he said of it: "How dreadful is this place." The flesh recoils from the presence of God, for there it withers and dies. How often we shun trials which, though dreadful at the time, we afterwards confess to have been none other than the house of God and the gate of heaven to our souls.

PROVES NOTHING.

THESE be they who separate themselves, sensual, having not the Spirit" (Jude 19).

Passages like this are used by some to justify worldly conformity, and to show the *evil* of separation. But such a scripture proves nothing. It says what it means. They "separate themselves." It was not *God* who separated them. This makes a vast difference. When God, by His Word, separates me from anything, I am simply carrying out His mind when I am separate from that thing. In such a case I do not *separate myself*, like those referred to in Jude. When *God* commands a separation, it is thus *God* who separates. Let us therefore not be afraid to do the thing that the Lord has commanded. Satan is determinedly opposed to the dividing of the light from the darkness. He seems to use every means—even Scripture itself—in order to *bring together* those whom God has separated, and to *separate* those whom God has made one.

REFUSED TO SING.

FOR some little time before I left my denomination, I could not sing. I remember well standing up with the congregation, but my lips refused to open. The unconverted were around me on every hand—professed worshippers. *They* could not praise God—I knew that. They might love public worship, merely to soothe their conscience; but in their hearts these unconverted ones were the deadly enemies of the Lord. Yet here was I *praising God along with them!* Surely this was a strange position to be in. I remembered nothing to correspond with it in the Word of God. But, presently, I did. I thought of Israel when carried away captive, and how they were asked to sing the songs of Zion in the land of the stranger. But these captive Jews refused to sing. They would not sing the Lord's song in a strange land. "Ah," I said, "that's just a picture of myself." Truly I am in a strange land here

among the worldlings. They ask me to sing—to sing one of the Lord's songs. But I cannot. I am too sad at heart to see these poor worldlings being led down to the pit—yes, down to the pit—through public worship and the communion table. They are unconverted; yet man has put them into the position of worshippers! They have never entered by Christ, the door—they have not come by the new birth into the kingdom. They are children of wrath—their own lips tell it—their lives declare it. Yet they are set down at the table as if they were children of the light! My God, I said, can this be Thy house? Little wonder I could not sing. I then received a letter through the post, deploring that I had ceased to join in the praises of God's house, and asking me what was wrong. Still I refused to sing. But, while the congregation went on with the psalm, there was a psalm which I found myself unconsciously repeating; and it was this: "For there they that carried us away captive

required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee," and so on (Ps. cxxxvii.) I looked around me. You could see a child of God here and there, almost buried among the worldlings. Truly His people were but a remnant. "Does God mean me to be here?" I asked myself. The sermon proceeded; but I missed long pieces of it; for I was pondering the question: "Is this where God means me to be?—Is this where His Word has put me?" Does not His Word say that I am to come out from among the ungodly and be separate? Is not the Spirit given to profit; but here it seems to be given only to one man chosen by the people. If Paul were to come into the town just now (I said to myself), the same as he dropped into Troas of old, would he come here, I wonder? No, I was certain he would not

come here. He would have as good a right to go to Mr. So-and-so's congregation. The U.P. or the Established would have equal claims on him. But I could not see from God's Word that Paul would have gone to any of them. Where, then, would he have gone? To where two or three were gathered in the name of the Lord Jesus. I knew that Paul would honour that Name. Why should not I honour it? My path was clear. I forsook the system of religion so dear to the world, yet so utterly opposed to the Word of God. And, next Lord's-day, I found myself with a few gathered-out ones, seeking to give the Lord Jesus His place in the midst—to praise him with cheerful voice, and to "crown Him Lord of all."

—:o:—

"The blood" cleanses, or purges, the conscience, and "the Word" cleanses the walk.

JACOB had power with God as a prince. How often we are content to have the meagre power of beggars. Let us take hold of God.

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THE Believer's Pathway.

No. 45.

SEPTEMBER, 1883.

Vol. 4.

ELI, THE PRIEST.

1st SAMUEL iii.

SAMUEL comes before us at a peculiar period in Israel's history. The dark days of the Judges had continued long. God had been a stranger in the land. "The word of the Lord was precious in those days; there was no open vision" (verse 1). Eli, the priest of God, had failed to judge sin in his own house (verse 13). The one who should have been a bold witness for Jehovah in that dark time, was the very one who rendered his own arm powerless by a fleshly compassion towards his kindred. He who failed to rule in his own family circle, was but ill-fitted to guide the many thousands of rebellious Israel. This being so, we are somewhat prepared for the words that follow—"His

eyes began to wax dim, that he could not see" (verse 2). In Eli's case there was more than the dimness of the natural eye. His eye was not single for God; he was already walking in darkness. When Hannah was pouring out her soul before the Lord, so that words failed to express the longings of her heart, the aged priest had charged her with being drunken; and now, when God speaks to her child Samuel, Eli tells the lad to go to sleep again. Such was the man who judged Israel at that time. The secret of the Lord was not with him—his eye so dim that he could not tell when God was dealing with a soul—his ear so dull that he failed to hear the voice of the Lord. But although one high in office had departed from the Lord, must the divine purposes therefore come to a stand-still? Nay. If

Saul refuses to hew Agag in pieces, the Lord will find one to do it; and if Eli fails in the place of testimony, the Lord can carry on His work without Eli. Solemn thought! And He who watched, with that great eye of love, the chequered history of His ancient people, is following, with no less tender care, the varied "ups and downs" of His heavenly people now. The promise still holds true that "The Lord will provide." We doubt not there are many Eli's in the Church; for the times are dark, and men cling to office with a grasp that seldom relaxes save with death itself. We do not refer specially to the aged; for you will find Eli's of every age. His history tells us that *God can do without any one of us*. He has need for us all; yet, although we be as highly exalted as an Eli, God can do without us, and find a man "after His own heart" where we would least look for such a person. The Lord, He is God. He ever carried on His own work: He will carry it on still. We often act as if *we* were carrying

on God's work, and as if it needed much effort on our part to get the Lord interested in it! But He is still at the helm of affairs. Be it in the Lord's work, or in His Church, His care is infinite. He is present not only to behold, but to guide and to provide. How tenderly He watches, amid all their vicissitudes, the little flock for which He died! In Eli's time the lamp of God, which was to be ever burning, seemed almost going out. But, if no one had a heart to care for that lamp, God would find one to care for it. Thus our God comes in in every extremity. The child Samuel would suit His purpose. God was going to speak. He was about to do a thing in Israel, at which both the ears of every one that heard it would tingle (verse 11). To whom would He communicate what He was going to do? To no one, you say; He was not obliged to tell any one. True, He was under no obligation; yet it seems to be His gracious custom to take *some one into His confidence* whenever anything remarkable is to take place.

Before bringing a flood on the earth, He took a *Noah* into His confidence (Gen. vi. 13). Before destroying the cities of the plain, He said, "Shall I hide from *Abraham* that thing which I do?" (Gen. xviii. 17). "The secret of the Lord is with them that fear Him (Ps. xxv. 14). To whom, then, shall the Lord disclose this thing that he is going to do in Israel? "To Eli," Israel would have answered, if they had been asked the question. But it was not to be so. *The Lord passed by Eli.* We may have a high position in the Church, and yet get no secrets from God. We may be looked up to as able in the scriptures; a praying Hannah and a godly Samuel may consult us in the things of God; and yet, all the while, God may have departed from us. The Lord did not communicate any of His purposes to Eli, although the aged priest himself was concerned in these purposes to a momentous degree. In a word, the Lord told His secret to the *child Samuel*. We doubt not that God, as He

ever does, had given Eli space to repent. But that space had now come to an end; and, although outwardly appearing to judge Israel, the aged priest had been virtually set aside by the Lord. What a solemn thing it is to serve God! And yet it is not hard to serve Him. It is not *great* service that He wants: it is *real* service. It is not unheard-of sacrifices: it is a *heart for Himself*. He will not break the bruised reed of lowly service, provided it is *for Him*. He will not quench the smoking flax of faithful rule, provided it be at His bidding and in His fear. Let there be the *single eye* for God's glory; and, if the Lord gets that, He gets everything. The whole body is thus filled with light; and the secret of the Lord is with such an one. He will interpret aright the longings of a Hannah; and, with undimmed eye, he will perceive when God is speaking to some youthful Samuel. Such are the men we want. For such men let us cry to God. True, He knows all our need; yet He will

be inquired of concerning this thing. His saints can praise Him for aged servants, with the dew of youth upon them, bringing forth fruit in old age when others fail. Let us praise God for such, seeing their silvery hairs are found in the way of righteousness (Prov. xvi. 31). Yet let us cry unto God to send forth, and still to send forth, labourers into His harvest. "Pray ye therefore the Lord of the harvest." And let us beware of the spirit of this ungodly age, that pays no respect to advancing years, and sets lightly by the Word which says, "Thou shalt rise up before the hoary head" (Lev. xix. 32). Eli's life is a beacon-light for a Timothy as well as for a Paul. It has a voice to every saint of God. Past privileges, past experiences, will not avail. *A name to live* will not suffice to keep you living unto God. Brother, sister, where dwellest thou? When the Lord has an errand for you, are you ready to go? Or has He to pass on and find some little Samuel who will say, "Speak, Lord, for Thy servant heareth"?

IN THE NEW CREATION.

"If any man is in Christ, there is a new creation"
(2 Cor. v. 17 Revised Version, margin).

IN the new creation,
Hid, O Christ, in Thee;
Now no condemnation—
Safe eternally.

In the new creation
Is my blest abode;
What a fair possession!—
"All things are of God."

In the new creation;
Old things passed away;
Evermore I'm dwelling
In eternal day.

In the new creation;
Under wrath no more;
Constantly receiving
Grace in boundless store.

In the new creation,
By the blood brought nigh;
In the heavenly places
Seated now on high.

In the new creation,
Waiting Lord for Thee;
Hasting to that coming
Hour of ecstasy!

MAYBOLE, 26th March, 1883.

Before bringing a flood on the earth, He took a *Noah* into His confidence (Gen. vi. 13). Before destroying the cities of the plain, He said, "Shall I hide from *Abraham* that thing which I do?" (Gen. xviii. 17). "The secret of the Lord is with them that fear Him (Ps. xxv. 14). To whom, then, shall the Lord disclose this thing that he is going to do in Israel? "To Eli," Israel would have answered, if they had been asked the question. But it was not to be so. *The Lord passed by Eli.* We may have a high position in the Church, and yet get no secrets from God. We may be looked up to as able in the scriptures; a praying Hannah and a godly Samuel may consult us in the things of God; and yet, all the while, God may have departed from us. The Lord did not communicate any of His purposes to Eli, although the aged priest himself was concerned in these purposes to a momentous degree. In a word, the Lord told His secret to the *child Samuel*. We doubt not that God, as He

ever does, had given Eli space *ever*-repent. But that space had not come to an end; and, although outwardly appearing to judge Israel, the aged priest had been virtually set aside by the Lord. What a solemn thing it is to serve God! And yet it is not hard to serve Him. It is not *great* service that He wants: it is *real* service. It is not unheard-of sacrifices: it is a *heart for Himself*. He will not break the bruised reed of lowly service, provided it is *for Him*. He will not quench the smoking flax of faithful rule, provided it be at His bidding and in His fear. Let there be the *single eye* for God's glory; and, if the Lord gets that, He gets everything. The whole body is thus filled with light; and the secret of the Lord is with such an one. He will interpret aright the longings of a Hannah; and, with undimmed eye, he will perceive when God is speaking to some youthful Samuel. Such are the men we want. For such men let us cry to God. True, He knows all our need; yet He will

meeting is held professedly to worship God. I see some of God's dear children there—a scattered few among the many unconverted “worshippers.” One man steps up to take possession of the whole service. I ask if he is a converted man—a child of God. But nobody can tell me: no person ever heard him say he was converted! Some undoubted Christians have grave doubts about it. And thus I find children of the light “sitting under” a man, while they do not know whether he is a child of God or not! In many cases, indeed, the clergyman has never been born again; and if you asked him to tell you his conversion, you would place him in a most awkward position. Yet, children of God sit under such a man. Just think of it—the Lord's born-again ones being built up and edified by a child of wrath! We do not speak hurriedly. We appeal to God's saints—are we not speaking words of truth and soberness? Are not such scenes to be found all over the land? But, let us proceed,

supposing even that the clergyman is converted. We find, then, that he does *everything* in the matter of worship. God the Spirit does not seem to have any place at all. In the congregation there may be ten men far more godly than the clergyman himself, and more gifted too; and yet *not one of them dare open his mouth!* If brother Jones stands up to give a word of exhortation in the Spirit, he is told that he is out of order, and that one man has been appointed to do all the speaking. If brother Brown feels led to pray, he is told that one man has been engaged to do all the praying. If brother Smith is in so rejoicing a spirit that he would fain give out a hymn, he is told that one man gives out all the hymns! And in every case that one man is the clergyman. What does it mean? Do we find anything corresponding to this in the New Testament? Nothing. We search in vain. It is clear that the Spirit of God is *not allowed* to distribute to each severally as He will. Godly and gifted brethren must sit dumb while

one man does everything ; and that one man may be a worldly-minded Christian, who should be sitting at the feet of some to whom he is preaching ; or it may be he is an unconverted sinner. Did God ever intend His people to be in such a position ? He did not. The tenor of Scripture runs in an entirely opposite direction. God expressly says that He has set the members every one of them in the body *as it hath pleased Him*. But, in the churches of christendom, man has taken this work into his own hand and made all the members *hearing* except one. Yet God says, "If the whole were hearing, where were the smelling?" and, "if they were all one member where were the body?" The Spirit of God has thus no voice in such a church. He is set aside to make room for one man. We do not grudge that one man the liberty to exercise his gift, if he has one. His grace and his gift are both needed in the Church ; but let him make room for God the Spirit to speak through whomsoever *He* will. Let him take his place

as a *worshipper*, on a level with God's people, every one of whom is a priest to God ; and then let there be opportunity for the beautiful diversity of the operations of the Spirit. Some would tell us that this would never do.* But many can praise God that it *does* do. We admit that it would never do among unconverted worshippers ; for the Adam nature rebels against whatever is of God. But what have God's people to do among unconverted worshippers ? God's people are to be built together as *living stones*. He never intended that the living and the dead should be built together. Wherefore, it is written, Awake

* It is sometimes contended that there would be confusion if opportunity were given for the exercise of the gifts of the body. If confusion does arise, Scripture has ample instructions as to how to put matters right in God's way. Some confusion arose in the Church at Corinth. Yet Paul did not say, "Appoint one man to do the speaking, and so avoid all confusion." No. He simply instructed them in the way of the Lord more perfectly, so that things might be done decently and in order. The only brother who was commanded to keep absolute silence was the one who, without an interpreter, spoke in an unknown tongue (1 Cor. xiv. 28).

thou that sleepest, and arise from among the dead; and Christ shall give thee light. It is surely a sad spectacle to see God's blood-bought people scattered among ungodly worshippers, when *He* has said, "Gather My saints *together* unto *Me*" (Ps. l. 5). May the Lord arouse His people to see their true place. The so-called "public worship" of the land will not stand the light of God's Word for a single moment. It may do for the unconverted; indeed they must have it, if for nothing else than to soothe their consciences. But, if the Scriptures of truth are to be our guide in these things, truly the child of God is terribly out of his place in the world's public worship. We do not expect these remarks to commend themselves to any one who has not passed from death unto life; for the things of God can be discerned only by those who have the Spirit of God. But to every born-again one we humbly submit what we have said. If it be not in accordance with God's Word, reject it. On the other

hand, if what we have said is in accordance with what God has written, then receive the Word as *from Him*; and whatsoever He saith unto you, do it.

A COMPLETE PICTURE.

THE Gospel is the tidings of the death, burial, and resurrection of Christ (1 Cor. xv. 3, 4). Of this the "Lord's Supper" and "Baptism" are together a complete picture. As we break the bread and take the cup, we show His death. As we go down into the water to be baptised, we show His burial. As we come up out of the water, we show His resurrection. To divide the Lord's Supper and Baptism is to put asunder what God has joined together, and to cut in two a most perfect picture of the Gospel. How important, therefore, that we keep the ordinances as they have been delivered to us.

—:0:—

"WE need not fear a frowning world while we rejoice in a prayer-hearing God."

THE RIGHT SPIRIT.


IF anything is wrong, either in the family or in the church, it does no good to get "cross" about it, while considering the matter or trying to put it right. To go about setting things right while we are in an irritable mood, only tends to make things worse. Many Christians seem to think that things cannot be put right, unless they lose their temper; at least they *act* as if this were the case. But we must act scripturally, even in putting the little things right; and, if we act scripturally, we will act in the proper spirit. It is the soft answer that turneth away wrath (Pro. xv. 1). He that handleth a matter wisely shall find good (Pro. xvi. 20). But we do not read of any "good" being found if we allow a fleshly zeal to take possession of us. When "rebuke" is to be given, it is to be with all long-suffering and doctrine (2 Tim. iv. 2). It is in "meekness" we are to instruct those that oppose themselves (2

Tim. ii. 25). If a brother err, it is not for every one or any one to meddle in the matter. The Word says, "Ye which are spiritual" are to restore such an one (Gal. vi. 1); and it is to be done "in the spirit of meekness." Sin in another should cause us to *mourn*—not to fret or to get angry. The word to the Corinthians was: Ye "have not rather *mourned*" (1 Cor. v. 2). We want more of this mourning spirit on account of sin, whether it be in ourselves or in others. And one thing is clear; if we are in fellowship with God as to His estimate of sin, we will be in fellowship with Him in love to His erring children; and thus have somewhat of the meekness and gentleness of Christ, when we deal with an erring one.

—:o:—

It is the last time (1 John ii. 18)—the last period of God's dealings with a rebellious world; and this is but an *hour* in His sight who inhabits eternity! The literal rendering, as we have it in the Revised Version, would be: "*It is the last hour.*"

PRAYER.

“ND they went every man unto his own house; but Jesus went unto the Mount of Olives” (John viii. 1, Revised Version). While they went to their comfortable firesides, the Man of Prayer would be wet with the dews of night; for He had gone forth to commune with His God in the solitude of Olivet. He who might be thought to have least need to pray, was the very one who would spend a whole night in prayer. Prayer with Him was a great reality. As a man, He needed to pray; and, during all that *busy* life, He found time to pray. Although continually going about doing good, this did not hinder him from going into a desert place to pray. What a voice, beloved, this has got for us!

Prayer being a reality, it needs one to be *real* in order to pray. It is one thing to mutter over words, however scriptural; but it is quite another thing to *pray to*

God. The soul that is not in downright earnest cannot pray.

The last thing mentioned in the seven-fold armour of Eph. vi. is *prayer*—“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Although prayer comes last, God does not put it *last* because it is *least*. Prayer is that by which the believer lays hold of God in the all-availing and all-prevailing name of the Lord Jesus. Satan well knows what he is about when he can get us to do with a little less prayer instead of a little more, as we are getting older in the faith. Let us awake to the value of prayer; and may God make us all to know that we have a real devil always on our track.

Because you have no heart to pray, you therefore go off to bed without prayer! But should you not go down on your knees, if for nothing else than to tell God that you have *no heart to pray*? If you have no heart to pray, have you not a heart to *praise*? Have you

nothing to praise Him for? You know what Ps. ciii. 2 says: "Forget not all His benefits." Can it be that you have forgotten *all* His benefits? Then praise Him; and soon, I know, you shall be praying too.

You must have *periods set apart for secret prayer*. An aged brother, who was staying with us, said that his mother having died when he was young, he was left to the care of a godly aunt, and, although she had a large family and great household cares, she never departed from her rule of spending *a set time alone with God every day*. This left a lasting impression on his young mind. Now, my brother, my sister, you may be in very humble life, and you may dwell in some lowly cot with only a share of its single apartment. But you must, nevertheless, find some quiet corner where you can have a stated season *alone with God*. Soul-growth cannot go on without this. If there is no "Mount of Olives"—no desert place—in your wanderings, Satan is already making a spoil of

you. In reading the book of Daniel, I was struck in observing that the *busy* Daniel nevertheless found time "*three times a day*" to pray and give thanks before his God (Dan. vi. 10). Many of us can sing, "Dare to be a Daniel;" but how many of us dare to follow Daniel thus into the presence of his God?

And prayer "*obtains promises*." In Heb. xi. 33, we read of those who "obtained promises." It is one thing to read promises in the Book of God; but it is quite another thing to *obtain promises*. True prayer says, "I will not let Thee go except Thou bless me" (Gen. xxxii. 26). The prayer of faith takes hold of God, and goes away rejoicing, saying, "*This is mine* ; it is a promise which I have obtained of the Lord."—(*Gleaned from an address on "Prayer," 7th August, 1883.*

—:o:—

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

IT IS WRITTEN.

“**T**HE Sword of the Spirit, which is the Word of God;” or rather, *a saying of God*—something that God has said. The Lord Jesus met Satan, time after time, with a saying of God. The devil said unto Him, “If Thou be the Son of God, command this stone that it be made bread” (Luke iv. 3). “*If thou be the Son of God,*” the devil said. But the Lord Jesus refused to prove His Son-ship in any such way. He met Satan with a *saying of God*. “It is written, That man shall not live by bread alone, but by every word of God.” He was hungry no doubt; but that hunger was of God; and He would not appease it at the bidding of Satan. Neither would He attempt to prove that He was verily the Son of God. The sword of the Spirit was ready at hand. With “*It is written,*” He withstood the wiles of the devil. Even thus let us deal with our great enemy. Stay not to parley with Satan. Do not sit down to *consider*

his wicked suggestions. Beat him off at once with a saying of God. Sometimes a believer entertains the “thin end” of some evil thought. There seems to be no harm in it. He turns it over in his mind; and, ere he is aware, Satan has got a footing. Lust has conceived and brought forth sin! What a cunning devil. But we are not ignorant of his devices. Such is one of his wiles—one of his methods. “*If you are a child of God,*” he seems to say, “there is no fear of *you*.” Believer, hear him not, though he come as an angel of light. Keep thyself pure. Entertain no unchaste thoughts in that heart where the Lord God has been set apart. That body is now indwelt by the Holy One. You are not your own. Resist the devil, and he will flee from you. Meet him with the Word. Tell him *it is written*. Beware of the “thin end of the wedge” of sin, and remember that God is able to make all grace abound, that ye may have *all sufficiency* in all things.—*Fragment from Believers' Meeting.*

ON THE LORD'S SIDE.

IT was *the Lord's people* who were asked the question, "Who is on the Lord's side?" and it was found that they were *not all* on the Lord's side (Ex. xxxii. 26). When the same question is asked in these days, every converted person is ready to reply, "Of course I am on the Lord's side; I am converted, you know." But being *converted*, and being *on the Lord's side*, are not always the same thing. To be on the Lord's side, is to "take sides with the Lord" in *everything*. It thus comes about that I find myself on the Lord's side against my own evil heart. Self would like to be pleased in some particular thing. But, being on the Lord's side, I can give no quarter to self. Then perhaps I find myself doing something which the Word of God forbids. But the moment I discover such a thing, if I am on the Lord's side, I am ready heartily to say, "Amen, Lord, let it be hewn in pieces." Being on the Lord's

side means much more than merely being a forgiven man. It means that *self* is to be denied, my cross to be taken up daily, and the Lord Jesus to be followed. Being on the Lord's side, means that "I acknowledge Him to be *my* Lord;" and therefore I must follow Him whithersoever He goeth, and do whatsoever He commandeth. That is what makes a *disciple*—sitting at His feet and learning of Him—hearing His Word and doing it. Who then among us is on the Lord's side?

ALL THINGS.

WE know all things" (1 John ii. 20)—that is all things needful for life and godliness (2 Peter i. 3). We must not conclude that we know all mysteries, and that we have nothing further to learn. Scripture says that we know only *in part* (1 Cor. xiii. 9). But we are to follow on to know the Lord. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

SAMUEL—A MAN OF PRAYER.

HANNAH was a woman of prayer (1 Sam. i. 13). Her desires could not find expression in words. She "spake in her heart." Her voice was not heard. To the aged priest, whose eye was fast waxing dim, she seemed as one who was drunken. But her prayer—the prayer of the heart—had been heard. The Lord granted her petition (verse 27). She seems to have bequeathed the spirit of supplication unto her child, Samuel; for in due time he comes before us as a man of prayer. In Psalm xcix. 6, while Moses and Aaron are singled out from among the priests of God, *Samuel* is specially mentioned "among them that *call upon His name*." Israel seemed to know that Samuel was one who had power with God in prayer; for we hear them saying unto him in 1 Sam. vii. 8, "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." The value of prayer seems to be but little understood. The Lord has said that "the effectual fervent prayer of a righteous man availeth much" (Jas. v. 16).

GOD'S MESSAGE.

IT is important to note the difference between God's *truth* and God's *message*. I may speak His truth; and yet it may not be His message. I may deal out the *children's* bread to an assembly of *unsaved* people; and what I say may be *truth*; but the truth which such an audience needs is the gospel of God's grace. Therefore, I failed to deliver God's message. This is easily seen in a case such as that. But if I go to address a company of believers, I must wait on God to see what *message* He would have me to deliver. It is true that God's word will not return unto Him void; but it must "go forth out of His mouth" (Isa. lv. 11)—it must be His *message*. "Why did I come here to-night to speak about prayer?" said a brother. "Was it because I *can* speak about it? No. But because, through waiting on God, I was made conscious that such was *His message unto you to-night*." If we are grounded in the truth, that very *grounding* will teach us to wait on God, so that we may catch His mind as to what is *His message*.—*Fragment from Believers' Meeting.*

IS HE A SAINT?

IF you are living in sin, do not flatter yourself that you are a child of God. "But," you reply, "do we not believe in the perseverance of the saints?" Yes; but, as some one has well said, "we do not believe in the perseverance of the *sinner*." To be overtaken in a fault is one thing: to go on sinning is quite another thing. That is to say, a child of God may stumble and may sin. And, if such a thing happen, he has an Advocate with the Father. Instant confession secures instant forgiveness and restoration. But, when you see a man who "committeth sin"—that is, goes on sinning—you have no right to say that such a person is a child of God. Whenever I find a professed saint in the world, and folding his arms amid the pleasures of sin, I must see that I do not encourage him in the idea that he is going straight to heaven. He may be able to tell his conversion, and give chapter and verse too; but,

in the absence of all evidence of his heavenly birth, I must treat him as a *sinner*, and point him to the Cross. In these days when, in many quarters, it is so easy to profess and pass as a convert, it is well to go right down to the foundation, and see if people are really on the Rock. We believe in being able to tell what the Lord has done for our souls. But, if this profession be not accompanied by holiness of life, it will count for little. And if the case be worse—if the professed convert be living in sin—it were better that no profession be made at all.

—:o:—
 "REJOICE not when thine enemy falleth, and let not thine heart be glad when he stumbleth."

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THE Believer's Pathway.

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OCTOBER, 1883.

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WHAT SEEK YE?

“**W**HAT seek ye?” The question was addressed by our Lord to two disciples of John the Baptist. They answered it by asking another question, “*Where dwellest Thou?*” John had been pointing His disciples to Christ. They had beheld Him, they had desired Him, and they followed Him. The only effect of John’s preaching that day seemed to be that he *lost* two of his disciples. But, though lost to John, they were found by Christ; and John could rejoice, for “He (Christ) must increase; but I (John) must decrease.” John was a model preacher. He preached Christ, he pointed to Christ; and wondering eyes, following his outstretched finger, beheld Christ as all their salvation and all their

desire. But the Lord must know *why* we follow Him. Hence the question, “*What seek ye?*” They say unto Him, “Master, where dwellest Thou?” It was *Himself* they sought—nothing else, and no one else. He had already won their hearts. All they wished to know was this: “Where dwellest Thou?” It reminds one of the words of Ruth of old: “Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth i. 16). It brings to our remembrance the devotion of Ittai in the time of David’s rejection: “In what place my lord the king shall be, whether in death or life, even there also will thy servant be” (2 Sam. xv. 21). The two disciples were not thinking either of a crown or a kingdom. Their eye—their heart, was filled

with Christ. With nothing about Him to draw the carnal eye, they were yet attracted to Him by a beauty that flesh and blood had never revealed. The little girl's reason for loving Jesus was likely all the reason they could give—"I love Him because He is so lovely." They thought not of reward. They considered not the trials of the way. To them He was already the chiefest among ten thousand, and the altogether lovely. "What seek ye?" Is it Himself that *we* seek? Or is our eye on the crown? Do we follow Him for reward? Let us draw near and behold Him; and, rejected though He be, we shall say, like the scribe of old, "I will follow Thee whithersoever Thou goest." We may be clear in doctrine, and yet have but little heart for Christ. We may be zealous for truth; and, like the chief priests, we may turn up Scripture concerning the coming One (Matt. ii. 4), while in heart we are far from Him. We cannot do without *doctrines*; and it is only by the *truth* that we can know

Him who is the Truth. Yet, if you fall short of an experimental acquaintance with the Lord Jesus Christ as a *person*, you fall short of everything. Let the Man in the glory fill the eye, and He will satisfy the heart. Mary at the sepulchre would not be comforted until she found Him. "They have taken away *my Lord*, and I know not where they have laid Him" (John xx. 13). The two disciples going to Emmaus summed up their sorrows in these words: "But *Him* they saw not" (Luke xxiv. 24). Vital godliness is ever seen in this—*attachment to the person of Him who sits on yonder throne*. "Where dwellest Thou?" They did not desire merely to see Him, and then go away satisfied with the knowledge that they were His, and therefore *safe*. They must know where He *dwelt* (John i. 38).

"Not a brief glance I beg, a passing word,
But as Thou dwelt with Thy disciples,
Lord."

"He saith unto them, *Come and see*. They came and saw where He dwelt, and abode with Him

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that day : for it was about the tenth hour" (ver. 39). Even so, beloved, let us abide with Him during *our* little day. The day is far spent : it may be the tenth hour in our pilgrimage journey. Wherever we may have dwelt in days that are past, let our dwelling-place now be under His shadow ; as it is written, "I sat down under His shadow with great delight, and His fruit was sweet to my taste" (S. of S. ii. 3). David said, "One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Psa. xxvii. 4). "And now, little children, abide in Him." It was a personal Saviour who died to redeem us from all iniquity ; it is a personal Saviour who is now appearing in the presence of God for us ; and it is a personal Saviour who is coming to take us to be for ever with Himself. Until then, let us *follow Him* ; let us *desire Him* ; let us *abide with Him*.

THE WATCHMAN.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night" (Isa. xxi. 11, 12).

AS watchmen set in Zion were,
That what they saw they might
declare,

So those whom God has saved by grace
Should occupy a watchman's place.

Ho ! watchman, listen, dost thou hear
That cry of mingled hope and fear?

"What of the night?" they cry to thee—
"What, from the watch-tower, dost thou
see?"

The watchman's answer is two-fold—
Both sides must faithfully be told—
"The morning cometh bright and clear;
The night is also drawing near."

The morning cometh—morn how bright !
No shadow e'er shall dim its light ;
The Lord in glory shall appear ;
The morning cometh—morn how dear.

The night is also coming fast ;
The world's brief day will soon be past.
To all who God's salvation slight,
How dark shall be that coming night !

O ye whom God has saved from hell,
Ye are responsible to tell—
"To saints, there cometh morning bright ;
To sinners lost, eternal night !"

GALSTON, 6th April, 1883.

BAPTISM.

A NUMBER of years ago, it fell to our lot to conduct a small weekly evangelical paper. In its pages we dealt with all kinds of subjects, such as Justification, Sanctification, Assurance, the Lord's Supper, &c. One night we sat down to write what we might call our leading article. We had never had one on *Baptism*. We did not see why *it* should not be expounded as well as other subjects. We therefore resolved to write an article on baptism. I had been brought up to believe in infant sprinkling; and I then firmly believed that such was according to the Word of God. I therefore purposed to advocate infant sprinkling, and then, in the usual way, to apply the subject to my readers. It was my custom to select a number of texts before beginning, and so have a '*Thus saith the Lord*' for what I might advance. But in this I found myself quite at a stand-still, if the subject was to be baptism as I understood it. I could get no *texts* at all, either to

prove my arguments, or to make arguments out of. I then thought on writing the article *without* texts; but, on pondering the subject, I saw that I would have a bad case. I then concluded that it would be better to let the subject of baptism alone; and the result was that no article on baptism ever appeared in the columns of the little paper. I felt rather disappointed that I had nothing to say on that subject. I resolved to get some book on the question, and post myself up, so that I might be able to defend the baptising of infants. I felt in a manner compelled to look into the subject, as some unknown parties had been sending me leaflets on baptism, after carefully underlining passages such as this: "Why tarriest thou? arise and be baptised." I accordingly procured a clergyman's treatise on Infant Baptism; and by it I expected soon to have some light on the question. As I read through that book, I could not help observing that there was scarcely any direct appeal to Scripture. The writer

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seemed to have been no more successful in his search for *texts* than I had been myself. Although willing to receive his teaching, I could not accept his conclusions, seeing these had no 'Thus saith the Lord' on which to stand; and, by the time I was about half through with his book, I felt almost convinced that he had the wrong side of the question altogether! I searched for infant baptism in the Word of God, but I could not find a trace of it; while *believers'* baptism, both by precept and example, was repeatedly brought before me in the New Testament. What if, after all, those people were right who are baptised *after* they believe? I had now honestly to face the question. I made diligent search; I found I had never been scripturally baptised. I found believers' immersion clearly taught and commanded in the Word of God; and (if the reader will allow me to come to the point) I was baptised by immersion, although several years had elapsed since I had believed on the Lord Jesus Christ.

Having given this little sketch of our own experience in the matter of baptism, we will now see definitely what the Word of God says on the subject. We make no apology for bringing it up; and the reason we make no apology is simply this, that the subject is brought up time after time in the Word of God. You have only to read the Acts of the Apostles to see how continuously baptism is brought forward in connection with the Lord's work. What He has said so much about, must have some concern for us. We therefore look into the question. If our thoughts on baptism are in accordance with the Word of God, we need not fear to look into the matter; and if our thoughts on that subject are *not* in accordance with that Word, then surely the sooner we are put right the better. We must say, we cannot see why some believers shun this subject of baptism. If God's Word says we are to shun it, by all means let us shun it; but, if God's Word says we are to give attendance to

what He has said about baptism, then on what pretence dare we neglect or speak lightly of this God-appointed ordinance? Many of God's people are seeking light on this question; while many, alas, are *needing* light, as was once the case with ourselves; and new-born souls are asking, "What shall I do that I may please my Lord in all things?" In these circumstances it is our duty no less than our privilege to point out what God's Word teaches concerning baptism.

We need scarcely stay to prove that baptism is a *command of Scripture*. It is, as we have already said, a God-appointed ordinance. This is generally admitted. Some, however, deny baptism altogether. They say there is not such a thing as water baptism enjoined upon us by the Word of God. It is set down as a "carnal ordinance;" and believers who pay attention to it are likewise looked upon as "carnal." By those who advocate such views, the baptism of the Spirit is made everything of, while water-baptism is made nothing of.

This may be a convenient way of getting rid of a troublesome question; but it utterly fails to satisfy any one who proves all things by the Word of God. Was not the Lord Jesus Himself baptised with water as well as by the Spirit? (Matt. iii. 16). We read that Philip and the eunuch went both of them down into the water, and he baptised him (Acts viii. 38). The eunuch was thus baptised with *real, literal water*. This is undeniable. Yet some tell us that water-baptism is a "*carnal ordinance*"! Strange that Philip, sent by the Spirit to that benighted son of Africa, should teach him a "carnal ordinance." It is *not* a carnal ordinance; and to call it by such a name seems nothing less than to charge the inspired apostles with being carnal men, and their epistles carnal writings. Water baptism and the baptism of the Spirit are both clearly revealed in the New Testament; but the one does not take the place of the other. A single passage of Scripture will prove this. In Acts x.

44-48, you find those who had manifestly been baptised with the Spirit, and who were speaking with tongues; *and yet Peter commanded them to be baptised with water.* These are his words: "Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord." We leave this passage for the consideration of those who say, 'You have been baptised with the Spirit; you have no need to be baptised with water.' This would be to charge Peter with foolishness; for, according to this modern teaching, Peter should have told Cornelius and his friends that they had no need to be baptised with water, seeing they had been baptised with the Spirit. But this is just one of those cases in which the foolishness of God is wiser than men. We could adduce many more passages to prove water-baptism; but they are not needed. We would only point out that baptism cannot be confined to

the baptism of the Spirit; for it was the *disciples* who baptised; and no one will dare to say that they baptised with the Spirit. There is only *One* who can do that. The disciples baptised with water. The *command* to baptise is clearly given in Matt. xxviii. 19, 20; while you find examples in Acts ii. 41; viii. 12, 13, 16, 38; ix. 18; xvi. 15, 33; xviii. 8, &c.

Water-baptism being thus clearly established as an ordinance of God, we now proceed to the question,

WHO are to be baptised?

In other words, does Scripture teach that *infants* are to be baptised? or is it only *believers* who are to be baptised? In seeking an answer, we do not need to be influenced by what is popular or customary. The point is simply this: *What says the Word of God?* When the Lord Jesus was giving His final commission to His disciples, He said: "Go ye, therefore, and teach [or make disciples or Christians of] all nations, baptising them in the name of the

Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you"* (Matt. xxviii. 20). We see there plainly that people were *first* to be made *Christians*, and *then* they were to be baptised. This order is never departed from in the Word of God. After Peter's address at Pentecost, they that gladly *received the Word* were *baptised* (Acts ii. 41). They *first* received the Word; *then* they were baptised. In Acts viii. 12, we read that "*when they believed . . . they were baptised.*" Verse 38 tells of the baptism of the Ethiopian eunuch *after* he had believed; while Acts ix. 18 tells of Paul's baptism *after* he had been converted to God. It was the same with Cornelius and his house (Acts x. 48), and the jailor and his house (Acts xvi. 33). But we need scarcely dwell further on this point; for, if we search Scripture from the

*The command to baptise is thus co-extensive with the command to preach the gospel; and if you draw your pen through the one, why not draw it through the other?

day of Pentecost onwards, we find that *every baptism took place after believing*. This ought surely to be conclusive proof that, if Scripture is to be acknowledged in the matter, baptism must take place only after believing. Notwithstanding this, we find that *infant* sprinkling is one of the most popular and fondly-cherished ordinances in Christendom to-day. We would nevertheless point out that infant sprinkling is simply God's order of things turned upside down. There is no command in Scripture to baptise an infant. *There is no such thing recorded in the Word of God as an infant ever having been baptised.* It is quite the same to us if God says we are to be baptised while we are infants; but we must see it in *the Book*. Where is it in Scripture? This is a question which has never found an answer. Many have asked for it, saying, Give me a single line of Scripture to warrant you to baptise an infant. But no one has ever appeared saying, you will find it in such a verse of such a chapter in the New Testament.

The worthy man, whom we used to "sit under," was wont to say at the communion table, "We will now *read our warrant* from Scripture, before proceeding with this ordinance." And he did open the Word of God and read the warrant. But, when an infant was brought forward to be baptised, we never heard him say, "We will now read our warrant from Scripture for baptising this infant." Indeed, the Bible was not opened at all in connection with that ceremony! The question may be asked, But why did he not read from Scripture his warrant to baptise the infant? We answer, "*Simply because there was no warrant to read.*"* He might have read, as some do: "Suffer the little children to come unto Me," &c. But he was a man of considerable ability in reasoning

*The difficulty of finding a warrant for infant baptism is being increasingly felt by many of the Lord's people. Not a few candidly admit that they have not an inch of ground to stand upon in advocating infant baptism. To such dear brethren we have only to say, in the words once addressed to ourselves: "*Why tarriest thou? arise and be baptised.*"

from the Scriptures, and, doubtless, he saw that such a passage had as little to do with baptism as with the Lord's Supper itself.

We make bold to say that if you take an intelligent young convert, who knows nothing either about infant or adult baptism, and set him down to search the Scriptures, he will not discover *such a thing as infant baptism*. As some one has said, "*All traces of infant baptism which one will find in the New Testament must first be put into it.*"

We have no doubt that we have said enough to show that *scriptural* baptism takes place *after* believing, and not before it. Nevertheless, we will now take up some popular arguments in favour of infant sprinkling. We are not at all afraid to look at the question from any or every point of view; for truth need not shun the light, and we have no interest in the matter, save to bring out the teaching of God's Word regarding this ordinance. But space fails; so we will just continue the subject in our next number, if the Lord will.

A PERSONAL DEVIL.

WE heard a gifted preacher once declare that a masterpiece of the devil's work in the present day is to persuade people that there is *no devil at all*. In this age, certain it is that determined attempts are being made to prove that there is no such person as the devil. We do not wonder that this view is advocated by the infidel, and by all who deny that the Bible is the Word of God. But the strange thing is that men are to be found professing to believe the Bible, while at the same time they deny that there is a devil. Some time ago, we got a tract put into our hands. On reading it over, we found that it propounded the theory that there is no such person as the devil, although the article was written by some one professing great reverence for the Word of God. The tract tried to show that the word "devil" was merely another way of saying, "Sin in the flesh." We tested that tract by the Word of God—we weighed it in the balances, and found it wanting. Scripture reveals a real personal devil. That there is such a thing as sin in the flesh is clear from Scripture; but Scripture

as *clearly* reveals the existence of the devil. In Job ii., we read that when the sons of God came to present themselves before the Lord, "Satan came also among them . . . and the Lord said unto Satan, From whence comest thou?" Now, if the devil means simply "sin in the flesh," we would ask if the Lord was thus going to carry on a conversation with "sin in the flesh"? Such an idea is out of the question. The second chapter of Job proves the personality of the devil beyond a doubt. But pass on to the New Testament, where we read that, "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil" (Matt. iv. 1). "And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread" (ver. 3). "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee," &c. (ver. 5, 6). After reading such a passage, how can any one deny the personality of the devil? It was not "sin in the flesh" that took our Lord into

the holy city. Nor was it "sin in the flesh" that quoted Scripture to Him. Yet this is what some people would have us believe. The devil, in these Scriptures, is clearly revealed to us as a person; and the Lord addressed him as a person. Those who deny the personality of the devil would be acting a straightforward part if they would plainly say that they deny the Bible to be God's Word; for, if they keep by the Word, they are bound to admit the personality of the devil. We read that the Son of God was manifested, that He might destroy the works of the devil (1 John iii. 8). But if there is not such a person as the devil, then that Scripture is meaningless. We also read that "the devil that deceived them was cast into the lake of fire" (Rev. xx. 10). We do not know what some modern preachers would make of such a passage. No doubt they would explain it away in some manner. Yet all the reasonings of men will not explain such passages out of the Word of God. After men arrive at the conclusion that there is no devil, the next step is to conclude that there is no hell; for one error paves the way for another. In these polite days, when the Word of God is being trimmed and explained

away to please the itching ears of the poor worldlings, it becomes us to give heed to the warning in 1 Peter v. 8: "Be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour." Paul could say concerning the devil, "We are not ignorant of his devices" (2 Cor. ii. 11). But how terribly at his mercy must those be who do not believe even in the existence of a devil, much less in his devices! Let God's people hold fast what God has taught them from His own Word. "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against *the wiles of the devil*" (Eph. vi. 10, 11).

LOVE NOT THE WORLD.

"FOR all that is in the world, *the lust of the flesh*'—all the desire which the flesh begets for sinful indulgence—'*and the lust of the eyes*'—all the desire which the eye begets for unbidden things—'*and the pride of life*'—all the selfish display which pride engenders."

HINTS BY THE WAY.

IT is a very easy thing to get into a *form* of things in the church; but, if we wait patiently on God, we will find it is not difficult to keep out of "form." In the worship meeting, for instance, when some brother prays, a feeling is apt to arise that it *must* be a *hymn* next. But perhaps the Lord would have prayer again. Let us wait on God to discover what His mind is. In the same way, after praise, many seem to think it must be *prayer* now. But perhaps the Lord would have a portion of Scripture, or a word of edification, or even praise again. Don't let us limit our God to prayer and hymn "time about," or to any particular line of things. Then, when some brother gives out a hymn, he often fancies that *he* must pray immediately after it. But here again there is need to wait on God; for perhaps the Lord would speak through some other person altogether. Then, when there is silence for a little longer than usual we must not fancy that something *must* be wrong. Silence may arise from either of two causes. It may be the silence of adoration, as when, at the dedication of the Temple, the glory of the Lord

so filled the house, that the priests could not stand to minister (2 Chron. v. 14); or it may be the silence of poverty—waiting on one another, instead of waiting on God. So you see that your enjoyment of the worship meeting depends, in a great degree, on the state of your own soul. This shows the need for individual examination to see if I am one from whose heart the sacrifice of praise can ascend. We are either helpers or hinderers. The very 'spirit we are of' will communicate itself to those around us. Some brethren are not content unless everything is going on in an unbroken chain, as it was wont to do in 'the denomination.' But hymn, prayer, and ministry may follow each other in rapid succession, and yet God may have very little to do with the service. At the same time, let us see that we are individually in a condition of soul in which to offer the sacrifice of praise, and that a prolonged silence is not the silence of barrenness. We do not believe it is of the Lord that a brother should be watching his opportunity to get up before any other one will have time to rise. This is not allowing room for the Lord to speak through whomsoever *He* will. The Lord's "anointed"

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ones never pushed themselves forward in this way. We may consider it a great misfortune if *we* do not get speaking; but, if the Lord makes room for us, we will not need to "strive" in any way for a place. The great matter is to see that *the Lord* is opening our lips, as it is written, "O Lord, open *Thou* my lips; and my mouth shall show forth Thy praise" (Psa. li. 15). You see there are the two extremes—remaining silent when God would have us speak; and speaking when God would have us be silent. This shows the need for dwelling in the secret place, that the secret of the Lord may be ever with us. If God has a word through you, and you remain silent, you deprive the saints of what might have proved a word in season. Indeed, there are many quiet, godly brethren whose word you seldom hear in the assembly. Let these silent ones awake to their privileges and responsibilities. The Lord hath need of their "five words;" for five words and a godly walk have a wonderful power with them. Don't *lean* on elder brethren, or on gifted brethren. *The Lord* is our portion. And as for "us who are always taking part," it would be well if we got over the idea that we *must* have in our

word, and that the meeting could not get on without us. By a kindly word, and no less by our example, let us encourage the "younger and humbler" members of the flock to the exercise of their privileges as priests to God. Of course it is different if the gathering is so small that there are scarcely any younger and humbler brethren to encourage. In order to fill up a "blank space," some brother thinks, if he can do nothing else, he can at anyrate give out a hymn. So he just gives out one at random. This is not right. The Lord's guidance is as really needed in giving out a hymn as in any part of the service. If *toward the end of the meeting* we sing,

"Now let Thy glory fill the place,
And bless us while we wait on Thee."

we practically deny that the Lord has done that already. Yet these words might have been very suitable at the beginning of the meeting. In the same way, *after* the bread and the cup have passed round, it would not be appropriate to sing,

"See the feast of love is spread,
Drink the wine and break the bread,"

seeing we have already done so. While we sing with the heart, let us seek to sing with the understanding

also. And one thing more, a thing apt to be overlooked—let each one of us act *within our measure*. If you are able to speak to edification for three minutes, do not on any account try to speak for thirty. If your measure is simply reading a verse of Scripture, read it and sit down. Then there is the measure of *confidence*. If you do not enjoy the confidence of the saints, don't try to gain their confidence by making yourself prominent in the assembly. True gift never forces itself in. If you have but little power over the saints as individuals, you will go beyond your measure in trying to exercise power over them as a church. If you are one who has just been admonished for your crooked ways, or disorderly walk, it is a time for humbling yourself before God; and it would certainly be unseemly in such circumstances to stand up before the saints as a serving one. Be ye clean that bear the vessels of the Lord.

—:o:—

PREPARE thyself, not to peace, but unto patience; and seek for quietness, not on earth, but in the heavenly places; not among men nor in the world, but in God alone.

WHERE THE HEART IS.

IT is one of the easiest things in the world to see where a man's heart is; that is, it is easy to see the line of things which he delights in. Now, a preacher of the gospel, or any one who ministers in holy things, is one who ought to *enjoy his work*. If he finds it dull, dreary work, there is something seriously wrong. There are many professing to lead others to Christ, and to minister in holy things, of whom it is no breach of charity to say that their heart is not in their work, and that they have terribly mistaken their calling. We believe in being real. If you have not reality in God's work, you have nothing. When a man stands up on Lord's-day to minister the Word, and clearly shows that it is dull work, and that it is a relief when "service" is over, you have just a suspicion that something is wrong. But if, in addition to this, you find him on Monday manifestly *enjoying* some joke with the unconverted—sitting with the ungodly, and entertaining them with funny stories; his whole heart in the work—you cannot help saying to yourself, "Was that the man who was preaching yesterday?—surely that man has

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mistaken his calling?" You see now where his heart really is. He is *of the world*, therefore speaks he *of the world*, and *the world* heareth him (1 John iv. 5). A man cannot conceal what he is. "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). It would be a great blessing if preachers whose hearts are in the world, would stop preaching, and come out in their true colours. And may the Lord give unto His people the anointed ear to hear the *Shepherd's voice*, and to know the power of that scripture which says, "A stranger will they (the sheep) not follow, but will flee from him; for they know not the voice of strangers" (John x. 5).

STRENGTHEN THE THINGS THAT REMAIN.

WE are quite at one with the dear sister who writes us as to the faith which was once delivered unto the saints. She points out how that when failure comes in, we must not turn away from what we have learned to be God's order, but rather "strengthen the things that remain."

PACKETS OF ASSORTED EVANGELISTS.

ALTHOUGH we print a reserve supply of the *Evangelist*, we are generally unable to meet the demand for parcels of assorted numbers. We have, therefore, reprinted several numbers, without putting the date on them, so as to be suitable for general distribution anywhere and at any time. All orders for these assorted numbers to be sent direct to *The Publishing Office, 40 Sauchiehall Street, Glasgow.*

RATES FOR 1884.

It will be observed, in our last column, that the rates for the *Pathway* monthly, *post free*, for one year, are slightly altered for small orders. When we enlarged the paper in January last, we omitted to consider the postage on small parcels. We have now put this right for the year 1884. Please notice, however, that orders for 8 copies and upwards go post free at *same rates as before*. The rates in our last column this month will guide all intending subscribers for 1884.

Remitting Money.

Kindly send post-office orders or postal orders, where you can at all do so, as we soon get overstocked with stamps.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

"*New Orleans.*"—Your little offering for our brother, Arnot, in South Africa, was duly received and forwarded to *Mr. H. Groves, Bankfield, Kendal, England.* For the information of other inquirers, we may say that offerings for Mr. Arnot, sent to Mr. Groves, will be duly forwarded.

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BACK NUMBERS of *Pathway* are all sold out, except those for current year, which are still to be had.

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In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

Special Notice as to the Publishing of "Pathway" and "Evangelist."

The sending out of these two monthly papers has now become too heavy an undertaking for us. We have accordingly arranged that THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow, will do all our publishing. Their name, therefore, now appears on the monthly papers. This arrangement comes into full force at end of 1883; but *even now* all orders for Volumes and Little Books, as well as *new* orders for the monthly papers, can be sent direct to The Publishing Office in Glasgow, so as to relieve us as much as possible.

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THE Believer's Pathway.

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IT IS THE LORD.

IF we have everything in God, we shall see His hand in all things. This is what gives patience in suffering. God is acknowledged. His hand is seen. Disappointments, as some one has said, are to the believer simply intimations of the will of God. Happy they who, in every trial of the wilderness, can say—

“Hark! my soul,
It is the Lord!”

When Shimei cursed David, the hasty Abishai drew his sword, and said, “Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head” (2 Sam. xvi. 9). Abishai did not see God’s hand in the abuse that was being heaped upon his beloved master. The flesh cannot see God’s hand, and is ever

ready to propose a short way out of a difficulty. Abishai did not see why the cursing of Shimei should be tolerated for a moment; and he was ready to put an end to the “trial,” if the king would only say the word. But David saw God’s hand even in the curses of Shimei, and replied: “What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?” (2 Sam. xvi. 10). Abishai, although a devoted follower of the king, was far from having the mind of his master. The spirit of patient submission to the divine will shines beautifully out in this page of David’s history. *It is God who hath done it.* This was enough for David. Rebellion is out of the question, when the chastening rod is seen to be *in*

God's hand; and, to the eye of faith, it is *always* there. David received Shimei's curses as *from God*. Doubtless he had learned to say, like Job, "Shall we receive good at the hand of God, and shall we not receive evil?" (Job ii. 10); and doubtless, too, David felt that God was dealing with him on account of sins that were past. Everything seemed to be against him. His own son had rebelled against him, and seized the throne. The Lord's anointed was now a king without a crown; and, as he passed over the brook Kidron toward the way of the wilderness, he was followed only by a remnant of the thousands of Israel. When Zadok proposed that the ark of God should accompany the king, he was told to carry it back into the city. "If I shall find favour in the eyes of the Lord," said David, "He will bring me again, and show me both it and His habitation" (2 Sam. xv. 25). This was the language of faith; for faith can see the silver lining upon the darkest cloud. There is no consolation

like that which springs from seeing God's hand, and receiving everything as from Him. As the eyes of a maiden look unto the hand of her mistress, so may our eyes wait upon the Lord our God (Psa. cxxiii. 2). With our eyes fixed on God, we can afford to wait. Such being our attitude, we will be delivered from that hasty zeal which would get out of a trouble by some fleshly short-cut. At the same time, ours will not be the despondency that refuses to be comforted. As a certain writer has said concerning Samuel's mourning for Saul: "While sentimentalism sits down to weep, faith arises and fills the horn with oil."

THE REASON OF OUR HOPE.

THE resurrection of Christ, and not alone His death, is the reason of our hope; and when we say "hope," we do not mean a hope of forgiveness or mercy; but Christ our Hope—the coming One—the Hope of the Church. His death shut the gates of hell against us; His resurrection opened the gates of heaven to us. His death covers up the shameful past; His resurrection unfolds the glorious future.

BAPTISM.

BECAUSE *households* were baptised, it is argued that therefore *children* were baptised; and it is asserted that "no doubt" there were children in these households. This argument is the stronghold of christendom in the matter of infant baptism. Nevertheless, when we look into the record of these household baptisms, penned not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, we find no proof of a single infant having been in any of them. The baptism of the jailor and his house (Acts xvi. 33) is pointed to as a conclusive warrant for infant baptism; and many simple believers take other people's word for it that there were infants there, and never take the trouble to *look God's Word for themselves*. If they did so, they would see at a glance that *if* there were infants in the jailor's household, these were *believers*; for verse 34 plainly says that he "rejoiced, *believing in God with all his house.*"

So that *all* the jailor's house *believed*, and all were *baptised*—just the very thing we have been trying to show. All that is proved by the case of the jailor is this, that all *believed*—all *rejoiced*—all were *baptised*. It is clear there were no infants *there*; therefore, that argument for infant baptism falls to the ground.

The baptism of Lydia and her house (Acts xvi. 15) is also held up as proof of infant baptism. But here, too, the Word fails to show that there was a single infant in the household. We ask, Had she any family at all? Where was her husband? or had she *any* husband? Advocates of infant baptism tell us that *perhaps* she had one, and *perhaps* he was left at home—*perhaps* she was away on this journey doing business on her own account—*perhaps* she had children, and *perhaps* some of them were young. It is a pity that a doctrine (if it is *in the Word*) has to depend on so many *perhaps's*. Such a mode of reasoning will completely fail to satisfy any honest, enquiring mind. So far as *likelihood* is concerned,

it is very *unlikely* that she would be separate from her husband, and carrying on business herself; and just as unlikely that she would be travelling to Philippi with young children. Surely our brethren who advocate infant baptism are very hard up for Scripture warrant when they adduce the case of Lydia as a conclusive argument for baptising an infant.

The baptism of the household of Stephanas (1 Cor. i. 16) proves nothing; for, in 1 Cor. xvi. 15, we read that the house of Stephanas addicted themselves to the ministry of the saints. That proves that there were no infants baptised in this house; for infants could not addict themselves to the ministry of the saints. Yet people cling so tenaciously to infant baptism that some have even tried to prove that the house of Stephanas who addicted themselves to the ministry, were not the same house that Paul baptised!

If we turn to the house of Crispus (Acts xviii. 8), we find that he "believed on the Lord

with *all his house*;" and the same verse says that "many of the Corinthians hearing, believed, and were baptised." Note the simplicity and clearness of the scriptural order in this verse—"hearing—believed—were baptised."

The household baptisms recorded in Scripture thus give no countenance whatever to infant baptism. Another argument brought forward is this: "It is quite right to baptise a heathen after he believes, as Paul and others did; but when a heathen becomes a Christian, and is baptised, he is then entitled to have his children baptised." In other words: "The infants of such as are members of the visible church are to be baptised." So says the Catechism. But when we ask, Where is this in the Word of God? no one can tell us. Moreover, if the converted heathen were to have their children baptised, how is it that in Scripture we find no instructions to that effect? Nor do we find a single instance in which any of their children were baptised. A moment's consideration will

show that this popular argument is a hopeless refuge for those who uphold infant baptism. When the people of Samaria believed, they were baptised, both men and women (Acts viii. 12). Now, if believers are entitled to have their children baptised, these believers of Samaria were entitled to have *their* children baptised. Why, then, were their children not baptised? *If the popular theory is right, Philip should have commenced at once and baptised all the believers' children.* But he did not do anything of the kind. The Word says he baptised "men and women;" but there is not a word about children. When Paul went to visit the brethren in every city where he had preached the Word, there is not the remotest hint, even in that second visit, that the believers should see to getting their children baptised.

It is asserted by some that *baptism* admits the child into God's house, while they admit that it is only the new birth that can admit it into the *Church*. This is declared

by some with as much confidence as if they were saying that a man is justified by faith. When you ask for Scripture to prove that baptism admits a child into "the house," you are taken through a long labyrinth of "reasonings" from "the general tenor of Scripture," and then you are asked to believe that the baptised child is in God's house. From this we are left to infer that a believer's *unbaptised* infant is *not* in God's house. Where, then, is it? This child of believing parents is not baptised: yours is. What is the difference between them? If both die in infancy, will the baptised infant be saved, while the other one will not? You dare not affirm this. You must admit that both will be saved. Will yours have a *higher* place? What would be the difference if both died in infancy? What *advantage* will your child have over the other in such a case? None. But suppose the children live, what privilege does your baptised child enjoy that is denied to the unbaptised child of godly parents? If your baptised

child is in the house—or in the covenant, or in the kingdom, as we hear people variously say, what *special blessings* does it enjoy on that account? No one can answer this question. People who have been baptised in infancy grow up dead in trespasses and sins just like other people. They evince no more liking for the things of God than those who have never been baptised. The doctrine that baptism admits children into the house therefore means nothing, and it confers nothing, and it has nothing whatever to support it from the Word of God. It is indeed lamentable to see how many of God's own people are led astray by these reasonings of men. But the simple truth of the matter is that infant baptism is the *popular thing*; and if you let people have their infants baptised, they will let you explain it in any way you choose. Like Saul in the matter of Amalek, *the people* must be pleased (1 Sam. xv. 24); and "the people" in the present day must have their infants baptised. In-

deed, the unconverted manifest an intense eagerness for this ordinance. They will attend some place of worship for months in order that their child may enjoy this "privilege." Strange that the enemies of God should be so eager for *infant baptism, if it is an ordinance of God*. This very circumstance should surely cause God's people to pause, and consider if that which is so highly esteemed among men be not an abomination in the sight of God (Luke xvi. 15). Why then baptise an infant? We have seen that no *benefits* are conferred on an infant when it is baptised. We have seen that the baptism of an infant really means nothing at all. The child may be nothing the *worse* of the ordinance; but is certainly nothing the better. Then why baptise an infant? God's Word does not command it; nor does His Word furnish us with an example. In short, the Word of God clearly reveals *believers'* baptism; and to all who practise infant baptism, we would say, in the words of Scripture:

"Who hath required this at your hand?"

Having thus seen that it is only *believers* who are to be baptised, we now come to the question: *How* are they to be baptised? Is it to be by

SPRINKLING or by IMMERSION?

The meaning of the word *baptise* will help us materially in this matter. Well, what does it mean? This reminds us of a sister in the Lord who became exercised about baptism while a member of a Presbyterian Church. She wished to know the real meaning of the word. She accordingly sought an acknowledged Greek scholar, and asked him to state plainly what was the real meaning of the word "baptise" *in the original*. Though never immersed himself, he at once replied, "To *immerse*, to *dip*, to *plunge*." Indeed, he could have said no other thing, for any Greek lexicon would have furnished the same reply. This is an unanswerable argument to all who advocate sprinkling. *Baptise* is simply an

untranslated Greek word. When the translators came across it, they saw clearly that, to give a correct rendering, they would require to say, "And they that gladly received the word, were *immersed*." This would never do; for *sprinkling* was the popular thing; and such a translation would have been aiming a death-blow at the custom of sprinkling. They could not put the word "sprinkle;" for the Greek word meant nothing of the kind. What, then, was to be done? No doubt the translators felt themselves to be in a dilemma. But they *compromised* the matter by *Englifying* the Greek word, and not translating it at all! Now the Revised Version throws some little light on this very point. Where the translation used to be "Baptised *with* water," the translators have given the marginal reading, "Baptised *in* water;" while the American translators boldly say that the word *in* should appear in the text. Why have the translators not put *in* in the text? Simply because to baptise *in* water would

not agree with the modern practice of *sprinkling*. But modern practices cannot alter the Word of God, which plainly declares baptism to be an *immersion in water*. When our Lord referred to His baptism of suffering, will any one dare to say that it was merely a *sprinkling* of suffering? Is it not written: "All Thy waves and Thy billows are gone over Me"? (Psa. xlii. 7). Truly it was an immersion.

This will suffice as to the meaning of the word. But what does *baptism itself* mean?—what is its spiritual significance? It means, death to the old Adam nature; and this is what the world does not like. Hence the great outcry by the unconverted against immersion. Baptism is a beautiful figure of death, burial, and resurrection with Christ. Baptism virtually says, "I have died with Christ, I have been buried with Christ, and I'm risen with Christ." Baptism expresses my identity with Christ in death, burial, and resurrection. In baptism I acknowledge that the old Adam nature is fit only for

death and burial. Baptism plainly says, "You're dead to the world; the flesh and all its belongings are judged and put out of God's sight; and, as a resurrection man, you are now walking in newness of life" (Rom. vi. 4). Now, any one can see at a glance how it is that the unconverted are so determinedly opposed to immersion. They do not want to hear of death to the flesh. It means death to their carnal enjoyments, and separation from the world. No wonder the carnal mind opposes believers' immersion. It would leave the worldling nothing. But why should *God's people* oppose it? Just look at a single passage: "Buried with Him in baptism" (Col. ii. 12). Does that not plainly declare baptism to be a *burial*? There is no getting over such a passage. The Spirit could not have said: "Buried with Him in sprinkling." Then again (Rom. vi. 4), "Buried with Him by baptism into death." On what principle could you make that word baptism mean a sprinkling? A sprinkling is not a burial.

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Have you, my dear brother or sister, the answer of a good conscience toward God in this matter of baptism? Have you been baptised since you believed? We now leave you with what we have said. We are not afraid to say: "Search the Scriptures, and see if these things are so." If we have spoken in accordance with that Word, then be it yours to say, "The statutes of the Lord are right;" and "Whatsoever the God of heaven hath commanded, let it be diligently done."

TO REVIVE.

THIS is work that God delights to do. He delights to revive. We pray for revival, and we need revival; but what comes before revival? *A contrite and humble spirit* (Isa. lvii. 15). We can have no revival without this. "Where is the house that ye build unto Me?" saith the Lord, "and where is the place of My rest? For all those things hath Mine hand made, . . . but to this man will I look, even to him that

is poor, and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 1, 2). There is many a proud *poor* man; but it is the poor in spirit who are referred to here. "Blessed are the poor in spirit" (Matt. v. 3). In Psalm li., the Lord has put the burnt-offering over against the sacrifices of a broken heart. "Thou delightest not in burnt-offering—the sacrifices of God are a broken spirit." Here is a man coming to God as a worshipper, putting himself to much trouble, and doing, as he thinks, a great deal for the Lord. But he is choosing his own ways—*he never thinks of the broken heart!* A broken heart is right enough for yon brother who is under discipline; but for him who "never made a slip," it is not considered needful at all! Yet there he is every Lord's-day; and it may be that God has no more fellowship with that man than He has with an unconverted sinner. The broken heart is the only soil out of which anything really acceptable to God can grow.—*Jotting from Conference.*

TO EVERY MAN HIS WORK.

DAVID purposed to build the Lord an house; but the Lord did not want David to build Him an house (2 Sam. vii). Was it not right, it may be asked, that an house should be built for the Lord? Yes, quite right. It was a right thing to be done; but *David* was not the person who was to do it. The Lord had it arranged that some other one would build Him an house. Now, there is something here for you and me, fellow-believer. There is plenty of work for the Lord to be done; and the Lord has no idlers in His vineyard, for He has given "to every man *his* work." So the question comes to be this: "To what work has the Lord called *me*?" It is not sufficient to say: "This is the Lord's work, and it *must* be done: why not do it?" Quite true, it may be the Lord's work; but the next thing to be clear about is that it is *your* work. God hath set the gifts in the body as it hath pleased Him; and you know He

has said that all the members have not the same office. If every one of God's people had the same gift and qualification, the matter would be very simple. It would then be much the same who did the work. But, among God's people, there is a *diversity* of gifts. Indeed, there is as great a variety in the gifts, as there is in the work of the Lord; just as in a joiner's shop you find a variety of tools as great as the variety of work the joiner has to do. In the work of the vineyard, it is all-important to discover what is the will of God in Christ Jesus concerning *you*—to find out, in the presence of God, an answer to the question: "What would'st *Thou* have *me* to do?" It is quite possible for a believer to go on in a work to which he has never been called, and for which he has not been fitted by the Lord; for, in reading His Word, one cannot help seeing how God's instruments were always fitted for the work to be done. So, when one member of the body takes upon him a work which is not *his* work, it may be

done in *a kind of way*; but better far if, like David, he had discovered, before beginning it, that it was not of the Lord for *him* to do it. It may be, too, that such a believer is, unknown to himself, *hindering* God's chosen instrument from doing that particular work. Thus the beautiful variety in the work of the Lord is lost sight of, and the work itself marred, if we thrust ourselves forward into positions beyond our measure. What need there is for humility. How needful the caution to mind not *high* things. Nevertheless, when you have discovered what your work is, do it heartily. "Whatsoever *thy* hand findeth to do, do it with thy might" (Eccl. ix. 10). It may not be the building of the temple. It may be very obscure work. Few, if any, may see it. Yet it will not be forgotten in that day when a cup of cold water shall not lose its reward.

—:o:—

"HE that loveth silver shall not be satisfied with silver" (Eccl. v. 10); at which a brother remarked, "He must have *gold*."

"OUR KING."

IS it scriptural to speak of the Lord Jesus as *our King*? So far as we have been taught from the Word, we would say that it is not scriptural. He is never spoken of as King of the Church. But we read that He is *Head* over all things to the Church (Eph. i. 22). He is King of His ancient people Israel; and Pilate unwittingly gave Him His true title when he wrote, "The King of the Jews." He is *our* Lord and Master; and we are members of His body, of His flesh, and of His bones (Eph. v. 30); but the New Testament does not reveal any *kingly* relationship between Him and His Church. In the coming day of glory, the Church will *share* His throne—quite a different thing from forming the subjects of His kingdom. There is only one scripture that gives any countenance to the practice of calling the Lord Jesus our King; and it is in Rev. xv. 3: "Thou King of Saints." But the marginal reading is, "King of Nations, or Ages;" while the Revised Version rightly excludes the word "saints" from the passage, and gives the reading, "King of the Ages."

"THE BRETHREN."

"DO we belong to the brethren?" "Yes," we reply, "but it is to the brethren mentioned in 1 John iii. 14—'We know that we have passed from death unto life, because we love the brethren.'" But, you say, the brethren in that verse take in every child of God on the face of the earth. Quite correct, brother; and that is "the brethren" to whom we belong. We were going to say that we claim kindred with every child of God; but we do not need to claim kindred, for they and we are brethren already. Some would have us to say that we belong to some denomination; and they get just a little impatient when we tell them that we are simply Christians—that we belong, like themselves, to the family of God, and that they, with ourselves, are brethren in Christ. All God's people are brethren, for they are all members of one family. The question is sometimes asked, "Is So-and-so one of the brethren?"

But first let me ask if he is a child of God. "Yes," you say. "Then," we reply, "he is one of the brethren, no matter where he worships." If you have been born again, you are in God's family—you are one of the brethren. You cannot help yourself. You are in the family; and you cannot undo the family tie. You know what the Word says: "One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8). Let us see that we do not get into a use of phrases that will lead people to believe "the brethren" are a sect. We will do well if we keep to the name, or names, by which the Lord has called us; and no name given by Him even *seems* to divide the members one from another.

—:o:—

THE term "brethren" denotes our relationship to one another as members of the same family—children of a common Father. The name "Christian" points to our relation to Christ—members of that body of which He is the Head—Christ's ones—Christians.

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SUFFER THE WORD.

WHEN I hear the truth proclaimed, I have no right to go away in a rage, like Naaman the Syrian (2 Kings v. 12). If the truth cuts me—if I need it—how can I be angry? Am I not to take it patiently when I am buffeted for my faults? (1 Peter ii. 20). Shall I not rather say "Amen" to what the mouth of the Lord hath spoken, and amend my ways and my doings? Brethren, suffer the Word. Naaman at first refused to suffer it; but there was no cure for him until he did suffer it. In the old dispensation, the man who turned away his ear from hearing the law, did not escape; and in this, the new dispensation, we cannot refuse to hear the Lord's voice and be guiltless. But, supposing the truth does not cut me, I have still less cause to take offence. If there is nothing in it for *me*, there may be something in it for the brother who is sitting beside me. Shall I not then rather praise God for His

Word, and pray that it may find an entrance wherever it is needed, and that it may indeed prove a discernor of the thoughts and intents of the heart? Whether, therefore, the word spoken applies to me or not, I must not take offence; for, if I rebel against the Word, I rebel not only against the Word, but against Him who spoke it; for all Scripture is given by inspiration of God.

PATIENCE NEEDED.

IN a gathered company of believers, I may find things that are not in accordance with the leading of the Spirit. But I must not conclude that such a church is not a church of God. If Paul had applied such a test to the early churches, he would not have found any to stand the test. If, in an earthly family, little John says something wrong, that is no reason for Mary to leave the house, as if it were not her true place. Even thus it is in the church. At the same time, let us be sure, first of all, that we are really in the place where the Lord would have us to be.

HUMBLENESS OF MIND.

YOU can hardly over-rate the importance of "*humbleness of mind*," whether it be in the young convert of last week, or the experienced brother who seeks to guide the affairs of the church. Although it is to be "put on," yet "*humbleness of mind*" is not an *outward* thing. It is vain for you to attain this humbleness of mind by trying to *appear* humble. It is an inward thing; it is humbleness of *mind*. At the same time, just as Christ could not be hid, so does "*humbleness of mind*" manifest itself in a man's outward behaviour. It is only the humble in *mind* who can be *clothed* with humility. Where shall we find—where shall we drink in, as it were, this humbleness of mind? Sitting at the Master's feet—learning of *Him*. "Learn of Me," He says, "for I am *meek* and *lowly in heart*, and ye shall find rest unto your souls" (Matt. xi. 29). It is thus we learn the humble mind. Beloved, whatever we may lack, let us not lack the humble mind.

ONE FAMILY.

LET God's people be brought to realise this, that in His sight they are *one* family—that they all belong to Him and to one another, bound to each other by a bond lasting as eternity—let this great truth, we say, be brought home to them, and you will see a great stride towards outward unity. We just need to get up to "the mount," that we may see God's people in some little measure as He sees them; and then, with melting hearts, we will say, "How sad that we should be separated from our brethren." There is little difficulty in getting saints together in body, if they are already together in heart. If two members of a family are knit together in heart, you do not find them content to dwell apart if they can manage at all to be together.

—:o:—

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

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SPEAKING EVIL.

“**N**OW, there is a godly brother,” some one says, “he is a man filled with the Spirit.” I go up to him to hear what he is talking about; and, lo! he is running down his brethren as hard as he can! What do I conclude? I conclude that he is not the brother he is reported to be. I do not believe that he is filled with the Spirit. We read of Stephen that “he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts vii. 55). Now, a man full of the Spirit will see Jesus. He will be taken up with Jesus. With his mind’s eye he will be looking up into heaven; the glory of God will fill his soul, and he will be of those who can say at all times: “But we see Jesus.” Speak not evil one of another, brethren. Be filled with the Spirit; and, instead of publishing the failures of your brethren, you will be taken up in beholding the beauties of the Lord, and the words that you indite will be words that touch the King.—(*Jotting from Conference*).

—:o:—

“THE lips of the righteous feed many.”

MADE POWERFUL.

“**B**E strong in the Lord” (Eph. vi. 10). The Revised Version gives additional force to this by rendering it in the margin, “Be *made powerful* in the Lord.” So that the whole passage reads, “Be made powerful in the Lord and in the power of His might.” The Lord would have us strong indeed, but only *in Him*—in *His* power—with *His* might. But, if this is to be the case, the armour of God must be put on. Hence the injunction which immediately follows: “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil”—literally the *methods* of the devil; that is, his deep-laid plans to trip up those who are saved by the Lord. What is our safety against such attacks? It is the seven-fold armour of Eph. vi. Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and, having done all, to stand.—(*Fragment from Believers’ Meeting*).

—:o:—

“HE giveth grace unto the lowly.”

“To do justice and judgment is more acceptable to the Lord than sacrifice.”

TO OUR READERS.

We regret to state that circumstances have caused the Editor of the "*Pathway*" and "*Evangelist*" to give up present responsibility in connection with these papers. Further particulars as to the future conducting of these periodicals will be given (God willing) in December number.

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CLAIMS ALL.



NE has well said that the gospel *gives* all, and the gospel claims all. God has given His Son; and more He could not give. Scripture says, He "spared not" His own Son, but delivered Him up for us all (Rom. viii. 32). God asks nothing from the sinner. In the gospel, everything is provided "without money and without price." Yet the moment the sinner believes to the saving of the soul, that moment the believing one becomes God's property, so to speak. He is no longer his own; he is bought with a price—redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ (1 Peter i. 18, 19). In a word, the gospel "claims all." The redeemed of the Lord are no

longer their own; they are *His*. You find a very striking illustration, or rather type, of this in the slaying of the first-born on the night of Egypt's doom. At midnight the destroying angel passed through the land; and all the first-born in Egypt died. But the destroyer could not enter the blood-sprinkled doors, within whose friendly portals God's ancient people were safely feasting upon the roasted lamb (Ex. xii. 8). The result was that there was no death to the first-born in Israel. These, like Isaac, were received from the dead in a figure (Heb. xi. 19). Death, in type, had already passed over them. There they were, safely brought through that terrible judgment, as those alive from the dead. At this point God comes in and says, "*The first-born shall be mine.*" The life which God had

given was now to be given back to Him. And thus it is with those of this dispensation who are safe behind "the blood." In the setting apart of the first-born of Israel we see a lively picture of the saints of this dispensation, every one of whom has been received from the dead, not in a figure, but raised from a real death of sin to sit in real resurrection life with Christ in the heavenlies (Eph. ii. 6). Nor, as we have hinted, is it only one out of each family that is thus set apart, as was the case with Israel. The first-born in Israel typified *every* member of the heavenly family in this age; for all believers are reckoned first-born ones, by virtue of their relationship with Him who is the First-born among many brethren (Rom. viii. 29); as it is written (Hebrews xii. 23): "The general assembly and church of the first-born which are written in heaven." These first-born ones are the Lord's. Ye are not your own (1 Cor. vi. 19). Christ gave His all: do we withhold our all? He died that He might be *ours*;

are we willing to be *His*? In the *giving*, God "spared not" His own Son; He did not "keep back" any part of the price. He *gave all*; and now He claims all—a simple yielding of ourselves as those that are alive from the dead (Rom vi. 13). Do we allow the claim?

THE CASTING OF LOTS.

IN this, the dispensation of the Spirit, there is no such thing as "casting lots." In the old dispensation—the dispensation of the law—it was a divinely-appointed way of ascertaining what the mind of God was in certain circumstances. The popular notion is that casting lots was just the same thing as settling a matter by an appeal to "chance." But there is no such thing as "chance" with God. "Casting lots" was really *an appeal to God*. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. xvi. 33). Thus in Joshua vii. 1, we are told that a certain man named Achan "took of the

accursed thing." The result of this trespass was that Israel was defeated in the attempt to take the city of Ai. The Lord revealed to Joshua that Israel had sinned; but *who* was the individual transgressor? That was to be made manifest by casting lots. The "whole disposing" of the lot was now seen to be "of the Lord." First the tribe of Judah was taken; then the circle got narrower and narrower until the lot fell upon Achan. The appeal to the Lord also comes out very clearly in 1 Sam. xiv. Jonathan, in ignorance of his father's rash oath, had tasted a little honey while faint through pursuing the enemies of the Lord. Saul declares that the transgressor shall surely die, even although it should be his son Jonathan (ver. 39). "Therefore Saul said unto the Lord, Give a perfect lot" (ver. 41). The lot, guided by the Divine hand, fell upon Jonathan, who would have died as his father had commanded, had it not been for the rescuing hand of the men of Israel. The prophet Jonah was

thrown overboard after it had been discovered, by casting lots, that his presence in the ship had brought on the tempest (Jonah i. 7). Canaan was divided by lot (Numb. xxvi. 55). The lot was used in arranging details of service in the house of the Lord (1 Chron. xxiv. 5; xxv. 8). In the New Testament (John xix. 23), the soldiers cast lots for the coat which our Lord wore; thus fulfilling Psalm xxii. 18: "They part My garments among them, and cast lots upon My vesture." The last instance of "the lot" which we have in the New Testament is in Acts i. 23-26, in connection with the appointment of Matthias. "And they gave forth their lots; and the lot fell on Matthias." It has been questioned whether Peter and the others had any warrant for proceeding to appoint one in the room of Judas. Be that as it may, the casting of lots was never resorted to after the descent of the Spirit at Pentecost. The reason is obvious. The Spirit—the great Teacher—had come. When our Lord was dis-

coursing to His disciples of "the promise of the Father," He said: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach you all things*" (John xiv. 26). And again: "Howbeit when He, the Spirit of Truth, is come, *He will guide you into all truth* . . . and He will show you things to come" (John xvi. 13). With such scriptures as these before us, we see how fitting it is that the casting of lots should disappear with the shadows of a bygone dispensation. We cannot see that believers, during this dispensation, are justified in casting lots in order to settle a dispute. True faith in the living God never allows itself to be driven to such a shift. Know ye not that ye are the temple of the living God? (2 Cor. vi. 16). You have the great Teacher *within you*. Ye have an unction from the Holy One (1 John ii. 20). "He that is spiritual discerneth all things" (1 Cor. ii. 15). It may be that a delicate question is to be settled. What, then, is to be done? Take

counsel of the Lord, and wait—if need be—"wait, I say, on the Lord" (Psa. xxvii. 14). Even under the law the lot was not associated with faith of a high order. On the contrary, the practice seemed designed to meet the difficulties of a rebellious people, and be a kind of preventive for their contentions (Prov. xviii. 18). Although Saul, the man of the people's choice, was publicly chosen by casting lots (1 Sam. x. 20); yet David, the anointed of the Lord, was given to Israel without any such ceremony. In Abraham's case, when the strife commenced between his herdsmen and those of Lot, Abraham might have proposed to cast lots, and so determine who would go to the right, and who to the left. But the "father of the faithful" had a faith which could reach even to the spirit of New Testament times, and which could joyfully take the spoiling of its goods. Abraham *let God choose for him*; and thus there was no need for the lot. "Is not the whole land before thee?" he said to his nephew, "if

thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. xiii. 9). If we are drinking in of the Spirit of Christ, we will thus be taught to commit our way unto the Lord, and trust Him at all times.

It is instructive to note the manner in which the Lord guides His people *after* the Spirit had come at Pentecost. In Old Testament times, *God* had spoken to the fathers by the prophets. Then, "in these last days," in the fulness of the time, He has spoken by the *Son*. These two steps in God's dealings are clearly brought out in the opening verses of Hebrews. But, after the Son was taken up to heaven, God's voice was still to be heard. Now, however, it was to be by the *Spirit*. We have thus, as it were, the three-fold testimony in God's dealings with the world. *God* spake—the *Son* spake—and now the *Spirit* speaks. This is the dispensation of the Spirit; and it is the last time—literally "the last hour." The "lot" has passed

away—buried with the ordinances of an earthly people; and now the Spirit teaches, guides—yea, *speaks*. We read that "the Spirit *said* unto Philip, Go," &c. (Acts viii. 29). In the same way the Spirit spoke to Peter (Acts x. 19). "The Holy Ghost *said*, Separate me Barnabas and Saul" (Acts xiii. 2). Paul and Silas were forbidden by the Spirit to preach in Asia; and the Spirit suffered them not to go into Bithynia (Acts xvi. 6, 7). At Pentecost the disciples spake as the Spirit gave them utterance (Acts ii. 4). They preached with the Holy Ghost sent down from heaven (1 Peter i. 12). The Spirit beareth witness with our spirit (Rom. viii. 16). The Spirit helpeth our infirmities (Rom. viii. 26). We are to walk in the Spirit; to be filled with the Spirit; to be led of the Spirit. We are a spiritual house (1 Peter ii. 5)—a dwelling-place for the Lord; "as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people" (2 Cor. vi. 16)

THE SUPERNATURAL.

WHEN we speak of the power of the Holy Spirit, the question may be asked, "Do we believe in the supernatural?" "Yes," we reply, "we believe in the supernatural." We believe that the conversion of a soul to God—the resurrection of a sinner from the death of sin—is nothing short of a miracle. Look, for example, at that new-born soul. Yesterday he was dead in sins; to-day He was born of the Spirit; and now he is alive from the dead—a resurrection one—an heir of God. A new power energises him. He has new tastes—new appetites—in short, he has *a new nature*—a heavenly nature. Is not such a thing supernatural?—that is, *above* nature. By what natural laws could you explain the new birth of a soul? By what forces of nature was that resurrection effected? The young convert is now in the new creation. Ask some philosopher of this world to explain it. Let him examine the laws of nature in order to find

an answer. He may search; but he will search in vain. It is completely beyond him to explain it. The new birth of a soul is altogether above nature. If an explanation is sought for, it must be beyond the domain of natural laws. The resurrection of a sinner into newness of life is nothing short of a miracle. But, because the wise men of the world cannot understand "how these things can be," they deny the miraculous entirely. When some acquaintance is converted, the "change" in such a one's life cannot be denied. Yet unconverted relations, like the wise of the world, generally trace the supposed "conversion" to natural causes. The young convert, they tell us, "had always a religious turn"—"was a good lad all his days," and so on. Or, if his past life has been like that of the "prodigal," the world says it was high time for him to pick himself up, and that his new way of living is due to a remorse of conscience, arising quite "naturally" from the character of his past life. This

may be all the length the world can see; but the Lord's people have been taught differently from the Word. We readily admit that one who has had a godly upbringing as a child, will be peculiarly susceptible to spiritual impressions; and we as readily admit that a "prodigal" is more likely to feel his need of a Saviour than some "elder brother" who, in his own eyes, never went far astray. But how does the world account for the "power of an endless life" which is the portion of every one who has truly turned to God? Where does the *power* come from that enables the child of God to live as a child of God? That power comes *from God*. The believer is endued with power from on high—even *the life* of the risen Son of God. This is a power that no one ever inherited from the *first* Adam. Yet it is revealed in the gospel, which is the power of God to every one that believeth (Rom. i. 16). The believer has been raised from the dead, and is now kept by the same power that raised

Christ from the dead (1 Cor. vi. 14). *His* resurrection was above and beyond nature; and so is the resurrection of every one who has been raised together with Him (Eph. ii. 6). In these days there is a danger of toning down the truth of God so as to make it commend itself to the world's wisdom—a very serious mistake; for is it not written that "the world by wisdom knew not God"? (1 Cor. i. 21). If we tone down God's truth to suit the carnal mind, it is no longer His truth. It is time lost if we spend it in "reasoning" the world's wise ones into believing the gospel. Ezekiel did not "reason" with the valley of dry bones. He *prophesied* to them—he did the thing that the Lord had told him to do; and we know the result (Ezek. xxxvii.). This makes matters very simple for us. Like Enoch, our testimony is to be of Christ; and if, like Enoch, we walk with God, we shall be on the Lord's roll of faithful ones, although, like that one seventh from Adam, there may be no wonderful works recorded as done by us down here

VISITING WISELY.

IN "visiting the flock" it is well to give them whatever message we may have got from the Lord, and then to leave. To sit long in saints' houses is not a habit that can be commended. This should be noted by all who seek in any way to be "helps" in the church. If you drop in to see the household of So-and-so, for instance, you do well to remember that your theme there is "Christ"—His Word—His Kingdom. You may find yourself dragged in to give an opinion about this brother, or to hear a story about that sister. But the devil must be resisted. "Take heed what ye hear." Do not join affinity with the tale-bearer. If you are to act for God, you will find that you must sail against the tide of religious gossip. But this is to be done by lifting up Christ. The *wrong* thing is to be expelled by bringing forward the *right* thing. When you deliver your "message," do not sit down to have a general conversation about everything.

Many a saint has brought leanness upon his own soul by this habit, and has lost power for testimony besides. An old brother says that, in making a visit, there is a point beyond which you have not God with you; and the ear tuned to catch the Master's voice will not fail to hear Him say, "Ye have compassed this mountain long enough" (Deut. ii. 3). Beyond that point the conversation is only the talk of the lips, which tendeth to penury (Prov. xiv. 23). But long visits bring other evils in their train; for, by giving an undue proportion of our time to one household, other households get but little attention, or perhaps none at all. Thus our service becomes like the legs of the lame, which are unequal (Prov. xxvi. 7); and we have to ask ourselves if our visiting is done to please self or to please the Lord—is it the "pillar of fire" that not only regulates the duration of each visit, but leads us to the very place whither the Lord would have us go? —:o:—

"With the lowly is wisdom" (Prov. xi. 2).

"A GOOD MINISTER."

IT is something "new" that is the demand of the present age; and serving ones are often backward to minister, unless they are prepared with something new to bring before the saints. It is considered not worth while standing up unless the preacher has something very special to say—some new thought—some new line of truth which no one ever heard of before. But the honoured servants of God, whose lives are recorded in the New Testament, were not fettered by any such ideas; and we shall do well if, in this matter, we be not wise above what is written. Peter says: "Wherefore I will not be negligent to put you always in remembrance of these things, *though ye know them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by *putting you in remembrance*" (2 Pet. i. 12, 13). Peter was not ashamed to put the Lord's people in remembrance of

things which they already knew. It was the same with Paul. In writing to Timothy he said: "If thou put the brethren *in remembrance of* these things, thou shalt be a good minister of Jesus Christ" (1 Tim. iv. 6). Then "if any man minister, let him do it as of the ability which God giveth" (1 Peter iv. 11), even although the saints may fail to be startled by something which they never heard before. Saints are very forgetful as a rule; and, in our little experience, we have more than once felt the great need there is for having our minds stirred up by way of remembrance. The brethren may say that it is an old address. Well, perhaps it is. But if it is an old address *with new power*, even gainsayers shall be convinced that Peter's exhortation has not been given in vain. We certainly do not believe in a *round* of addresses, over which the preacher travels again and again in weary rotation. But if, in looking to God for a word, we find that the message He would have us give is one that the saints have heard before, we

must not hesitate to deliver it. We would point out that it is not the same truth over and over that wearies people; but it is truth *without the Spirit's power*. Then let us be content to be "good ministers of Jesus Christ," by stirring up the remembrance of the saints in the things of God. In so doing we shall not be without things new and fresh from the Lord, as He may be pleased to bestow; for, in using what the Lord gives us, we find a new supply waiting for us—grace for grace, or, rather, grace upon grace. "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things *new and old*" (Matt. xiii. 52).

—:o:—

"ALL is not faith that goes under the name of faith. There is a faith 'which is *dead*,' and which is no real faith at all. Faith is a living principle; and wherever it is it makes its presence seen and felt in working by love, in purifying the heart, and in overcoming the world."

AFTER THESE THINGS.

THE Lord never lays upon His people more than they are able to bear. In Gen. xxii. 1, we read that "*After these things*" the Lord did tempt (or try) Abraham. At an earlier period of his history very likely such a trial would have quite overwhelmed him. But not so now. Patience had been having her perfect work in the man of faith. Former trials had been paving the way for this "great trial;" and, now that it had come, it did not find him unprepared. Thus it is with all who truly "seek God." We are as children at school, so to speak, and the A B C trial of to-day will likely be followed by a harder one tomorrow. And thus, as silver is tried in the fire, does the Lord fit and prepare us for some further revelation of Himself. Let us have grace to go from strength to strength unwearied; and we need not be surprised if many an "*after these things*" be found in our history.

BAPTISM.

A FEW NOTES IN PASSING.

MUCH has been made of Paul's saying, "I thank God that I baptised none of you" (1 Cor. i. 14). But he gives his reason for being glad of this: "Lest any should say that I had baptised in mine own name" (ver. 15). He does not thank God that they had not been baptised, and so make light of baptism, as some would have us believe. No. There were many brethren who could do the baptising, who could not preach like Paul. He was glad that he had not given them the opportunity of making *his* name a rallying cry, and saying, "I was baptised in the name of Paul." And, even after all, it turns out that the apostle had baptised some (ver. 14, 16). The passage in question therefore fails to prove that Paul made light of baptism.

A common argument for infant baptism is that baptism has come in the place of circumcision. This, however, is nowhere stated in Scripture. But have we nothing in the New Testament to correspond to Circumcision? Yes. We have the circumcision of the *heart*—the putting off of the body of the sins of the flesh. God tells believers that they are circumcised with the "circumcision made without hands." Baptism cannot answer to this; for it cannot be administered without hands. You thus see that there is still a

circumcision; but it is a spiritual work wrought by God in the soul. There are, nevertheless, some points of resemblance between the rite of circumcision and the ordinance of baptism. But even supposing it were granted that the one has come in the place of the other, you are still as far as ever from discovering infant baptism. *Circumcision* was a rite administered to all who were born into the *earthly* family of Abraham. It could not be denied to them. Their birth entitled them to it—yea, God commanded it. *Baptism* is to be administered to all who are born into the *heavenly* family of God. You may be a *babe* in the faith—it may be only eight days since you have been *born again*. Very well, you are *one of the family* now, and thus a proper subject for baptism.

"I don't trouble myself about baptism," says one, "I concern myself about souls." This implies that those who concern themselves about baptism do *not* concern themselves about souls. Those who thus speak are virtually casting a slight on the apostles of our Lord. When Philip baptised the believers in Samaria, will any make bold to say that Philip did not care for souls? Let us not be lacking in zeal for souls. At the same time, let us see that our zeal does not lead us to make void the Word of God. Seeing that the Lord has been pleased to concern Himself about baptism, and that the apostles concerned themselves about it,

surely that "spirituality" is not of God that would lead us to speak contemptuously of this God-appointed ordinance.

Although baptised after believing, we cannot find any warrant for taking the name "Baptist." John the Baptist was so called because he was one *who baptised*. It is just the same as if he had been called, "John the Baptiser." There is thus nothing in Scripture to justify us in taking such a name; and indeed very few of the Lord's people are baptisers. The term "Baptist," however, as *generally understood*, signifies *a believer who is baptised*; although Scripture never gave the word that meaning. But there are many believers who are *not* baptised; and no unbaptised believer is a Baptist. Our Baptist brethren have thus adopted a name which includes only *a section* of God's people; while a God-given name would have embraced every member of the family.

One of the leaders of a certain gospel "army" publicly declared that she would never consent to the army being "drowned in the waters of baptism." This was truly a strange statement. If carrying out a God-given ordinance was going to "drown the army," we may well inquire if that army was of God. If it was of God, then obedience to His Word could only strengthen and prosper it. Let us see that we do not speak sneeringly of

the Word of God. "Whosoever shall be ashamed of Me and of *My words*," says Christ, "of him shall the Son of Man be ashamed" (Luke ix. 26). May the Lord deliver us all from that success which is gained at the expense of truth.

"But I got no blessing in my baptism," said one who had been immersed. Possibly enough; but that does not prove that the thing itself was wrong. The right thing may be done in the wrong spirit. Or you may have been looking for some wonderful manifestation, forgetting this, that "*in keeping*" His statutes, there is great reward (Psa. xix. 11). I may go down and give a half-crown to yon poor old widow; but, if I tell you afterwards that I got "no blessing" in that little service, and am resolved to give away no more money, you would think me most unreasonable. It is, therefore, no argument against baptism to say, "I got no blessing in it."

We regret to see that infant baptism is now pretty generally practised by some believers from whom one would have expected better things. Not a great while ago, they taught and practised *believers'* baptism. Now, however, many of them teach and practice *infant* baptism, asserting that baptism introduces your child into "*the House*." Scripture for such a statement, there is none. The inquiring soul is presented with a bewild-

ering chain of reasoning. But surely a single "Thus saith the Lord" would be worth more than a whole volume of men's reasonings. Yet, even from a "reasoning" point of view, this new theory of infant baptism will not stand to be looked into. When we ask what *privilege* is *enjoyed* by the baptised infant, of which the unbaptised infant is *deprived*, no one can tell us. So far as we can see, this return to infant baptism is nothing less than a return to the weak and beggarly elements of the world; for the world dearly loves its infant baptism. Some time ago a brother turned up at a place where this is practised, and said he wished to be baptised, as he had not been baptised since he believed. In a tone of commiseration, he was asked, "Is that all the length you have seen yet?" These brethren had got *past* believers' baptism. They could look down on the poor brother for his "ignorance." Yet it seems to us that *they* had got further advanced than the Word of God itself! There is such a thing as going a step *beyond* the Word, and yet fancying we are far advanced in truth. What was needed was to *show* to the young brother, *from God's Word*, where infant baptism is taught. This would have been far more convincing than pitying his ignorance. We are persuaded that the "baptism into the House" is virtually a pandering to the popular taste, and a bowing down to the customs of the religious world around us.

Indeed one writer, while advocating the immersion of infants, is so accommodating that he accepts infant *sprinkling* as equally efficacious in introducing infants into the House! This style of teaching will be no offence to the religious world, while it will please those who are accustomed to receive any new theories that certain gifted brethren may propound. But it is virtually telling every one to do that which is right in his own eyes. Not long ago, we fell in with a pamphlet on baptism, in which the writer advocates an *outer*, an *inner*, and a *middle* circle. The *unbaptised* infant is declared to be in the outermost circle—that of nature. Immediately the infant is baptised, it is transported into the second circle, "where Christ's authority is owned." The child is then held to enjoy privileges, and to come under responsibilities. Yet not the slightest hint is given as to what these are! The Word of God gives no such uncertain sound regarding baptism. Let inquiring souls prove all things, and hold fast what *God* has said.

Some excuse themselves from being baptised on the plea that they are not convinced that *immersion* is the right *mode*. We generally find, however, that this is merely an excuse for paying little or no attention to the ordinance. If you are convinced that you ought to be baptised, and if you believe in *sprinkling*, then, to be consistent, you ought to go

away and have yourself sprinkled. This test very soon shows if a person is really anxious to carry out the mind of the Lord in the matter.

No wonder the learned Dean Stanley declared that, "the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism." In truth, "Buried with Him in baptism," and kindred passages, are utterly meaningless, if *sprinkling* be the divinely-appointed mode.

1 Peter iii. 21 says that "baptism is the answer of a good conscience toward God." This could not refer to unconscious infants, for they can give no such answer.

A common objection is that, "Baptism is not essential to salvation." Every time we hear this objection, it reminds us of Abraham when the Lord told him to go into the land of Moriah, and offer his son Isaac for a burnt-offering. Abraham might easily have replied that his offering up Isaac was not "essential to salvation," and that he would *get to heaven* without making any such sacrifice. If Abraham had done so, he would have taken exactly the same ground as those who tell us that baptism is not essential. As a matter of fact, simple *believing in Jesus* is all that is essential to salvation. We do not deny that you may get to heaven without being baptised. But that is very low ground for any one to take.

In the same way you might do away with a hundred plain commands of Scripture. The matter stands simply thus: Is baptism a command of Scripture? If so, then, "if ye love Me," says Christ, "keep My commandments." Obedience is the proof of love. Abraham did not *delay* to do what the Lord had commanded. The "father of the faithful" got up "early in the morning" to start on his mission.

"MY FRIENDS."

IT is evident that the elder son (Luke xv.) had a friendship quite outside the friendship of the father. "Yet thou never gavest me a kid," he says, "that I might make merry with *my friends*" (ver. 29). This accounts, in measure at least, for his grumbling. Let us see that we have no friendships from which God the Father has to be shut out. Let His friends be our friends—His people, our people. The elder son could make merry over a kid, while he had no heart for joining his father in making merry over the returned wanderer. Very little suffices us for merriment when we depart in soul from God.

CARRYING THE BLESSING.

“BROTHER — seems to get a blessing at every meeting he attends: I don't know how it is.”

“I think I can tell you,” answered another brother; “*he carries the blessing with him.*”

And truly this is the great secret of getting a blessing—just carry the blessing with you. Surely that Scripture comes in here which says, “Unto every one that hath shall be given” (Matt. xxv. 29). If you go to the meeting to criticise and find fault, we should not wonder if you find much to criticise and find fault with. But if, like the Greeks of old (John xii. 21), you are saying in your hearts, “We would see Jesus,” you are not likely to be disappointed. If you *carry the blessing with you*, you will find something to praise the Lord for, even although, as a brother says, He should use the very barrenness of the meeting as a means of stirring you up to dwell in His presence continually.

TO OUR READERS.

IN connection with the intimation under this heading in our last number we have now to state that the “*Pathway*” and “*Evangelist*” will (D.V.) continue to appear monthly as heretofore. We beg special attention to the following note from our brother who has undertaken the Editorship of the “*Believer's Pathway*”:

“In undertaking the conduct of the ‘*Believer's Pathway*’ I feel very deeply the weight of responsibility attaching to those who, by tongue or by pen, seek to declare the counsel of God. I would, therefore, earnestly ask the prayers of the readers of this paper that I may be helped of God to do all to His glory.

“I shall also be thankful to receive short, pithy articles suitable to the character of this publication. These, together with any other communications for the Editor, should be addressed to

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